THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the (London) Christian Observer.

"My son, give me thine Heart."

My son, sweetly echoed a voice divine,
Whatever thou ownest or hopest is mine;
And what do I ask, in return, that 's thine,
But give me, oh give me, thy heart.

I will give, said a hypocrite, words and sighs,
With oft-bended knees and uplifted eyes,
And Bibles and Prayer-books piled high to the skies,
But the world must have my heart.

I will give, said the pharisee, tithes and alms—
For deed meritorious sweetly calms
Each stinging of conscience with hallowed balms,
But pride must have my heart.

I will give, said the miser, what costs me not;
No anchorite boasts a more saintly lot;
For I watch and I starve—cold and dark is my cot—
But my gold must have my heart.

I give, said the merchant, full many a pound;
I am charity's self; but I never have found
One moment for God, for in business I'm drown'd,
And business must have my heart.

I will give, said the doctrinist, precious wares,
Hooks and baits for Arminian and Calvinist snares,
With pride theologic, and splittings of hairs,
But my wisdom must have my heart.

Worn out, I will give, said the votary of mirth,
To heaven, on a death-bed, the refuse of earth;
Time enough in old age for a heavenly birth;
Now pleasure must have my heart.

I will give, said the soldier, a muster roll,
And a Sunday salute; but as for my soul,
It must care for itself, for fame is my goal,
And glory must have my heart.

I will give, said the statesman, with leave of the crown,
An act to build churches, or pull them down,
Whiche'er may most tend to my own renown,
For ambition must have my heart.

I will give, said a hermit, a flinty cell;
I will give, said a Papist, a holy well;
I will give, said a Churchman, a font and bell;
But I cannot resign my heart.

Some harangue for religion, and others think;
Their colors give painters, divines their ink;
Some even from miracles will not shrink;
But, O! is the heart in these?

And some give altar and incense fume,
Or missal illumined, or votive loom,
Or a cross, or a shrine, or a Gothic tomb,
Yet the heart may be absent still.

A critic presented a scholium new;
A poet, a font of Castalian dew;
A seceder, the fringe for a table pew;
But, O! did they give the heart?

And I, said the Christian, what gift shall be mine?
Shall I wealth, or ambition, or pleasure resign?
Ah! scanty return for such largess divine!
Nay, take, blessed Lord, my heart.

Oh take it—'t is thine—and e'en should my will
Forget in dark moment its pledge to fulfil,
In spite of my waywardness keep it still,
For 't is thine, O my Saviour! 't is thine.

Yet nought do I yield; I renounce no gain;
I do but from toil and vexation refrain;
I resign but things worthless, and fruitless, and vain,
When, Saviour, I give thee my heart.

And e'en upon earth would hearts fondly twine,
In a bond more than mortal—eternal, divine—
Let them vow each with each, blessed Lord, to be thine;
Yes, Jesus, we give thee our heart.

THE CHURCHMAN.

CONGREGATIONALISM.

NO. I.—THE MINISTRY.

The Rev. Milton Ward was for some years settled as a Congregationalist minister at Hillsborough, N. H. During the latter months of his ministry there, he directed his attention to the distinctive principles of our Church, and became in consequence a decided Episcopalian, applied for Orders, and was admitted a Deacon by Bishop Griswold. Before he quitted his congregation he preached to them two sermons, in which he assigned his reasons for the step which he contemplated. These sermons were obtained from Mr. Ward by a leading clergyman of New-Hampshire, with permission to use them as he thought proper, and he has placed them at our disposal. We publish them without alteration, save that we have omitted the text and introduction, and, retaining the divisions of the author, have broken the matter into numbers instead of publishing it in a continued form. The clergyman alluded to will accept our thanks for this and other instances of his polite attention. The production of Mr. Ward will be found to be distinguished throughout for candor and ability.

Congregationalism is of recent origin, and derives no authority from Christ or his apostles. It took its rise subsequently to the Reformation, and has always been confined to England and to countries settled by English colonies, or acted on by the influence of English emigrants. It first assumed a definite and tangible form about the beginning of the 17th century, and its churches were formed in the same manner as voluntary associations of any other kind are formed. That these churches were churches of Christ, was an assumption of their own, resting solely on their own authority; for a Christian Church necessarily includes within its organization, a set of officers invested with appropriate powers, and prepared to execute peculiar functions. But from what source did the ministers of the Congregational Church derive their official character? From the people who elected them? But how could these people confer on others what they did not possess themselves? In order to place this subject in the clearest possible light, suppose that a number of men among yourselves should associate together, call themselves a church, choose a member of their body to be their minister, establish religious meetings, and celebrate religious ordinances, would you consider their acts valid, their pretensions just? Would you regard such a church as a Church of Christ, and its ministers as really inducted into the sacred office? You must do so, else you must no longer look upon Congregational Churches as Churches of Christ, or on Congregational ministers as entitled to the office which they pretend to hold. Congregationalists generally admit the necessity of ordination; they admit also, that ordination must be performed by those who have been ordained themselves; but the first Congregational ministers, if they received any ordination at all, received it from laymen, at least in most cases. Where then was the validity of their orders: where the authority of their acts: and what shall be said of the Churches which had such officers? Length of time, in this case, produces no improvement; if the first Congregational churches were irregular, all the churches which have grown out of them are irregular also; if the first Congregational ministers did not receive valid ordination themselves, neither could they confer valid ordination on others; the whole Congregational ministry, therefore, is spurious, and the churches which possess it are spurious also.

Thus we perceive that Congregationalism rests on human authority, even under the supposition that it was the primitive and apostolical constitution of the Christian Church, since the fact that its ministers have not received valid ordination, neutralizes every claim to divine authority which it can possibly prefer, and places its churches on a level with clubs and corporations. But the supposition referred to, is not supported by the slightest evidence. Whatever was the shape which Christ and his apostles gave to the Church, that shape did not possess the characteristics nor deserve the name of Congregationalism. I have not time to discuss this point, nor is it necesary; I refer you to the New Testament and to the works of those ecclesiastical writers who have adduced proofs in favor of the position which I have assumed, that never have been and never can be answered. Thus we see that while Congregationalism cannot pretend to possess an authorized ministry, the principles of its constitution throughout are at variance with the structure of the primitive Church. This argument is conclusive against it without any other. For if valid ordination is necessary to the existence of a genuine Christian ministry, the Congregational ministry is certainly spurious, and its acts are supported by no other than human authority.

And again, since Congregationalism is an unreserved departure from the constitution of the Church, as established by Christ and his apostles, it has set itself up against the authority, not of men but of God, and ought to be rejected as profane and impious. I know that many who admit the premises in this case object to the conclusion. They allege that the primitive structure of the Church was not designed to be permanent; the change of times and circumstances may render alterations in ecclesiastical institutions proper, if not necessary; that no forms of church government or worship have been prescribed by divine revelation, and that men, therefore, are at liberty to organize such a kind of churches as in their estimation shall best subserve the interests of true religion. It will be admitted, however, that Christ and his apostles established a Church on earth, and gave it, of course, some particular form. Now this form, whatever it was, has the sanction of divine authority; for divine authority will certainly be awarded to the acts of Christ himself; nor can it be denied to those acts of the apostles which related to the interests of Christianity, as they were all performed under the immediate direction of the Holy Ghost. Now the question is, Who has a right to annul what was done by the Lord Jesus, and by those who were governed by the dictation of his Spirit? Does such a right belong to any uninspired men? If so, it belongs to you and me; and we may, if we think fit, throw aside all that the Scriptures teach, all that Christ and his apostles did, and frame a church of our own, suited to our own views and harmonizing with our own feelings.

This argument, I repeat it, is conclusive; divine institutions can be abrogated only by divine authority; but the primitive constitution of the Church was framed by the Lord Jesus and by the Holy Spirit. Have the Lord Jesus and the Holy Spirit abrogated it? If so, when, and where, and how? The first of these questions has never been answered in the affirmative, and the others not at all; but they must be answered, and so answered, else every attempt to place the Church on a new foundation and give it a new form, must be regarded as sacrilegious presumption.

But I have not done; there are other objections to Congregationalism which show that it is defective in its organization, and unhappy in its operation; and I must remark, 2. That Congregational churches are isolated associations, having no common bond of union. The ancient Jewish Church was one; it had one temple, one altar, one high-priest, one set of men devoted to the service of the sanctuary. Every infraction of this arrangement was regarded as rebellion, and was severely punished. These facts afford presumptive evidence that the Christian Church was designed by its Founder to be one, and the evidence thus obtained is corroborated by all the representations of the Christian Church, which are given in the New Testament. It is there spoken of as the New Jerusalem, a single city; it is spoken of as the bride of the Lamb, a single bride; it is spoken of as the body of Christ, according to the discourse of the apostle Paul to the Corinthians, "Now, ye are the body of Christ, and members in particular;" and he also says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free." Writing to the Ephesians, the same apostle observes, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." These quotations are sufficient to show what St. Paul thought respecting the unity of the Church; and now I ask, Can Congregational churches be considered as forming, in any sense, one city, one bride, one body, one Church? They are as independent of each other as the different civil governments of the earth. It is true they maintain, to a certain extent, a mutual correspondence, but this correspondence stands on the same footing with that which is carried between the United States and Great Britain. Every Congregational Church claims the right of managing its own affairs throughout, without acknowledging the authoritative interference of any single individual, or of any body of men on the globe. Every Congregational church has established its own standards of faith, fixed its own terms of admission to its privileges, arranged its own order of discipline, and virtually made its own officers. Wherever bodies of men are united together so as to form one body, they are ranged under a common head, the authority of which they acknowledge and to the direction of which they submit; if such a head be wanting, their respective movements will necessarily be destitute of all mutual harmony, and will never, except by mere accident, converge to any single point. It is in vain to say, that there is an invisible band of union connecting all true believers; the Christian church was designed by its Founder to be a centre of light and life to a dark and ruined world; it was designed to contend successfully with the combined forces of the prince of darkness; to pull down, by means of the word and Spirit of God, the strong-holds of sin; and eventually to give the pure religion of Jesus an undisputed control over the hearts of all men. How can it accomplish so mighty a task without union of purpose and effort; and how can a secret, impalpable connection be supposed sufficient, where visible efforts are to be made and tangible works performed? The world cannot be converted to the knowledge and obedience of the truth by prayer alone, still less by the exercise of inward feeling alone; the hands as well as the hearts of men must be engaged, and a concert of external action is demanded. As the Christian Church is said in the holy Scriptures to possess a perfect unity of structure, it is to be supposed that the Lord Jesus designed to render its movements the results of the combined and appropriate operation of all its respective members, and to secure for it all the advantages flowing from that concert of action to which we have referred. But Congregational churches, considering themselves as entirely independent of each other, and as responsible to no common superintendence, cannot, while the principles of human nature remain what they are, harmonize in their movements, at least to any considerable extent. They are literally churches and not a Church, and it is found that measures which some of them adopt and pursue, others censure and avoid; that doctrines which some of them hold and cherish, others reject and condemn, and that the evils which result from difference of opinion, discord of feeling, and actual strife, are experienced by them in no ordinary degree.

For the Churchman.

THE MICHIGAN EPISCOPATE.

Mr. Editor,—The course which your correspondent, Querist, in yours of May 7th, and the Episcopal Recorder, and the Christian Witness, have thought proper to take—for I have nothing to do with their Popish and Presbyterian abettors—touching the proceedings, in the case of Michigan, of the New-York Standing Committee, will probably be not without its effect on minds of little reflection—on those who may be glad to fasten something like fault on New-York ecclesiastical proceedings, and on those who will be far from grieving to find in good old Connecticut also a pretext for censure. But, after all, wherein have they offended? Let prejudice and passion be laid aside, and an answer be fairly given to the question, Wherein have they offended? What position do the bishops and the standing committees sustain in this matter, and in other applications of the second section of the first canon of 1835? This section provides a substitute for the ordinary and regular mode of electing bishops, and providing for their consecration. The ordinary and regular mode is, election by the convention of the diocese requesting a bishop, and approval by both Houses of General Convention. The *special* mode herein provided for, is election by the bishops, and approval by the diocesan standing committees. Here, then, the bishops stand in the place of the convention of the diocese, by making the election, by which act they also, of course, give the approbation ordinarily required of them as a house in General Convention. The standing committees occupy the place of the House of Clerical and Lay Deputies. Now, was it ever dreamed of, except now, to answer a purpose, that the merits of an election to the episcopate must be discussed in that house with closed doors, and kept from the published journals? Yet this is precisely the principle involved in the objections to the publication of the proceedings of the New-York Committee. Why, Mr. Editor, were not you, was not your brother of the Recorder, was not your brother of the Witness, was not your correspondent, Querist, present at any of the eloquent public discussions, which, at the General Conventions of 1829 and 1832, grew out of supposed incongruities and anomalies in episcopal elections reported to them? And have neither of you ever read the published journals of those conventions? If you have, you perceive that the Standing Committees of New-York and Connecticut are not without precedent in the prodigious offence of taking a public stand, on principle, against an episcopal election for which their sanction is asked. I know not what, on this point, are the views of the objectors to the course of the New-York Committee; but I am republican enough to deprecate the spirit which would condemn a manly public stand, by those especially who have a canonical responsibility in the matter, on a subject of deep interest to the whole Church, as involving principles in which all orders of its members are nearly concerned.

But we are treated with the *ad captandum* remark, that the awfully presumptuous New-York Committee wish to dictate to the bishops, to dictate to the standing committees, &c. &c. Now, Mr. Editor, give things their right names, and grant that there may be an honorable desire to exert a just and proper influence on what is conscientiously deemed a point of principle and of duty, and the Committee of New-York, sinning in so good company as that of Connecticut, has been guilty of this, to the godly horror, no doubt, of Querist, and the Recorder, and the Witness; but then, bishops, and clerical deputies, and lay deputies, I know not in what numbers, sinned after the same similitude in the General Conventions of 1829 and 1832.

But the New-York Committee, having before their eyes the apostolic maxim, that a bishop should not be a novice, have been so unkind, and so uncivil to their Presbyterian neighbors,* as to notice the fact that Mr. M'Coskry's connection with both the communion and ministry of the Church is but recent. But how? Do they bring this as an objection to *him?* No. Querist and his Presbyterian friends are rather stubbornly and unromantically dealt with by the fact in the case; for their fine flourishing is thus evaporated—the honest answer must be, *No.* They only state it as a reason why they want more light, why they think that there is peculiar necessity for all that the canon of 1835 allows of the ancient and wholesome safeguards to the election and consecration of bishops. The reverend gentleman elected may have the precocious qualifications of the saints and other ancient worthies named by Querist, or like our own Brownell and Ravenscroft, he may, because of the period of his life, his well-stored mind, or the ministerial eminence to which he has rapidly attained, have gone beyond most of his coevals in the ministry, and be well fitted for the episcopate. But the New-York Committee very naturally ask for evidence of this. They do not say that it is not so; but as honorable and faithful men, they hold themselves forbidden by their trust to take it for granted, in the case of one but little, if at all, known to any of their number, and with regard to whose fitness for the episcopate there is no evidence of his electors having had any deliberation. Correctly thinking men will only see in this, additional proof of the conscientious, frank, and honorable course pursued by the Committee, and of its fidelity to the great trust reposed in it by the Church. It is true, *the members of the Michigan Convention*, report says, did what the Convention were deprived by the constitution of the right of doing, inform Bishop White that Mr. M'Coskry was their choice; but this was so obviously irregular, and such an evasion—not intended, I verily believe—of the canon, that every good Churchman would wish rather to forget than to act upon it. It is true, also, that the bishops were duly apprized of the same gentleman being the choice of the presiding bishop; but all who know the members of the New-York Committee† will see, at once, that this, if known to them, must have presented a difficulty of peculiar delicacy in the way of duty, and cannot but strengthen their claims to respect and confidence for the disinterestedness and conscientiousness of their course.

You see, Mr. Editor, I still write like an old-fashioned man; and the more I see and know of the Church, the less pleased am I with departures from old-fashioned principles and policy. I am so far behind *the spirit of the age* as infinitely to prefer, by *strict* construction, to adhere to the checks and safeguards hitherto thought desirable in the election and consecration of bishops, to weakening or removing them by one of *latitude.*

A word more. It is pretty well understood that at least six of the seven bishops,‡ who form the minority in this Michigan affair, suffer themselves to be thus severed from their brethren, because they cannot *in conscience* do otherwise. They verily think that important principle is sacrificed in an episcopal election, without the intervention of a deliberative body, to determine whether the election should be had, and to discuss freely the merits of candidates. And they think the bearings of principle on the subject so clear and strong as to interpose proper regard for the essential interests of the Church, in the way of any interpretation of the canon—however literally admissible—which allows of such an election. On the other hand, I do not recollect to have seen or heard of any stronger ground being taken in favor of the mode of election which has been adopted, than its admissibility, the accommodation of Michigan, and the desirableness of expediting the consecration of the worthy presbyter who has been chosen. This fact, of principle moving on the one side, and policy on the other, will doubtless add to the depth—I may add, the painfulness—of the interest with which some, at least, will wait to see whether the youngest branch of the primitive catholic Church of Christ will be the first to set Christendom the example of the consecration of a bishop on so loose an election as that of mere correspondence between far distant electors.

Caution.

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* See "Presbyterian."

† A reference to these gentlemen reminds me of the unworthy insinuation of Querist against the distinguished clergyman who is the secretary of their body; as if he were capable of allowing the *published* proceedings of the Committee to reach Bishop White before the attested copy ordered by that body; except on account of some unavoidable hinderance or miscarriage: a circumstance which an honorable mind will take for granted must have occurred.

‡ Bishops Moore, Bowen, Brownell, B. T. Onderdonk, Ives, and Doane. Bishop Otey's name does not appear in Bishop White's circular; but I have had no opportunity of hearing his reasons.

For the Churchman.

DEATH.

This unwelcome visiter, as it is generally considered, intrudes without distinction into the families of the high and low, rich and poor, carrying off the old and young. Who has not experienced the bitter pain of parting with those who are near and dear? Who has not been robbed of some cherished and fond friend by this destroying angel? Who has not had his heart cast down, and his spirit disquieted within him by the removal of some on whom his affections were spent? How true is the declaration of Scripture, "It is appointed unto *all* men once to die," and the Psalmist, in describing the brevity of man's life, compares it to the flower of the field, which "in the morning is grown up, and in the evening cut down and withered." But it is needless to endeavor to convince of the certainty of death, as we daily see it around us, and all are ready to admit that it will come, but not come quickly, and in an hour when they little think of.

We have said that death makes no distinction, that this instrument in the hands of the Almighty executes its work among all classes. What a lesson should it teach us when we behold each day so many of our fellow-beings obeying the summons.

To the man of riches it speaks. What when that hour cometh will wealth and possessions avail? Your gold may have accumulated and your lands increased, you may have added house to house and field to field, but when the time cometh all must be resigned. "We brought nothing into this world, and it is certain we can carry nothing out of it." But, if a love of his Saviour has existed in his bosom; if his possessions have been at the disposal of his heavenly Master; if he has been devoted to the cause of spreading the light of the Gospel to those who are in darkness; if he has been instrumental in erecting sanctuaries to the service of the true God; if he has relieved the poor and needy, and if he has followed the commands of his Master by taking up his cross, determining to follow him; happy, thrice happy is that individual. Death to him should have no terrors, it is dethroned of its power, and it will be but the prelude to a world of eternal happiness, to be a partaker of glory prepared for those who love the Lord from the foundation of the world.

To the man of low estate death may be the richest blessing, and it may also be an entrance upon endless misery. If it hath pleased the wise Benefactor not to pour into his store so profusely as he has done to others of the wealth that perisheth, yet he may obtain from that same gracious hand more than this world can give or take away. Here he may suffer poverty and distress, let him not complain, for in this respect he is like his Master during his life on this earth; and let him remember that he who was rich and equal with God, came down, took upon him the form of a servant, endured pain and suffering, that he might procure for those who should be his followers happiness in the mansions of peace. To him then, if he will but give his heart, affections, and such a part of his pittance as is required; if he be devoted sincerely to that holy service, death should come like a sweet boon to usher him into the presence of his God, and where the wicked cease from troubling, and the weary are at rest. To him death shall lose its sting; to him death shall be welcome; to him death shall come not as unto one who hath not hope, but enjoying a rich anticipation of a resurrection to glory.

To those who have arrived at an advanced period of life, and who are relying on the merits of their Saviour for acceptance, and who have during their pilgrimage walked in his footsteps, death should have no horrors; for it will introduce them into a world, partakers of whose pleasures they are to be for ever.

To the young—those who in the flower of life have embraced the Gospel—what joyful anticipations are before them. In this world they are promised the Lord's comfort and support, and in the next inheritors of eternal life. Let those who are now engaged in the world's pleasures, and who are the victims of dissipation and vice,—let them but look around and see the vast number of their ages, and with the brightest prospects, carried off by the all-destroying weapon, and let them then think that soon they may be visited. O dreadful thought! that any should be unprepared when the hour cometh! that any should perish when the offers of pardon and mercy are now so freely extended! But, alas! how many are there who refuse to hear the delightful warning voice of religion; who prefer walking in the broad road that leadeth to destruction, and who choose rather to serve Baal than the Lord Jehovah. To those who have made temporal things their choice, what awaits them at the last hour? Wealth, honor, and friends will then be to them nothing; the god of this world, who hath blinded their eyes, can then give no relief; they may supplicate for mercy, but in vain, and soon will they enter upon the awful realities of a *second death.*

M. B.

For the Churchman.

HOW IS THE BISHOP TO BE SUPPORTED

In answer to the question, Mr. Editor, with which you conclude the article in your last paper, announcing the arrival of Bishop Chase, and stating the wants and importance of his diocese, I beg leave briefly to reply, that he is to be—and, I doubt not, will be—supported by the free-will offerings of God's people, given out of love to their Saviour and the Gospel, and in obedience to the command, "preach the Gospel to every creature," which plainly involves the duty of supporting those that preach;—for "how shall they preach, except they be sent?"

Let those who are anxious that the important diocese of Illinois should be blessed extensively with the ministrations of the Church, and that the saving influence of Gospel truth should anticipate and prevent the introduction of error and infidelity into that fertile region, the destined place of pilgrimage of countless souls, seize the present opportunity, and each, according to his ability, take part in this holy enterprise.

The simplest and most scriptural mode, as it seems to me, is, that all who feel the obligation, should, on due consideration of their means and duty, transmit at regular intervals to the Board of Missions for that purpose their respective contributions. In testimony of my own sincerity, I beg to forward through you, for the diocese of Illinois, the enclosed mite from the "Church offerings" of

A Candidate for Holy Orders.

For the Churchman.

Mr. Editor,—There are three publications by Mr. Henry Perkins, Philadelphia, that deserve the attention of the public. One is the Scholar's Companion, a work of which it is not too much to say, it should be in the hands of every man, woman, and child, who pretends to read and speak the English language. To those not classically educated, such a work will prove a most instructive "Companion;" and even to those who are, it must prove a valuable help. The last edition, wth its collection of synonymes, is a school book, whose value need only be known to give it the widest currency.

The Selection from the Letters of Pliny the Younger, is also a book for general use. For Latin classes, in our select schools and academies, it is a volume that cannot be too highly recommended. The simplicity of the style is a signal advantage, while its beauty and purity, no less in thought than in language, cannot fail to produce beneficial results in the mind of the pupil. For young ladies whose parents and teachers are wise enough to introduce them to the noble speech of the Romans, this selection is a most suitable aid. Any teacher who is hesitating in his choice of a work, embracing the full excellence of the Latin, with as much of purity and delicacy as may be found in a pagan author, will readily satisfy himself by procuring this small volume.

The Select Letters of Cicero can hardly need recommendation. This volume should find a place in the libraries of classically educated men who can only devote enough of time to the ancients, to retain their college acquisitions, and add a little of diversity to their forms of thought and expression, by an occasional interview with the master spirits of Roman or Grecian literature. Much may be done by the occasional study of good foreign models, especially those of a distant age. The sphere of mental action is more enlarged by this method, than our mere English readers would choose to believe. Briefly, that scholar, as he may term himself, is little to be envied, who will sooner spend his days in tumbling over the pages of a modern correspondence, than in reading the Select Letters of Cicero.

As a common school book in Latin, the title of this work is all that need be said in its favor. It will, of course, claim the regards of those who fear the influence of the occasional impurities of the Latin poets.

To the editor and publisher of this, as well as of the volume from Pliny, I hardly need say, a second edition will deserve some care in the correction and avoidance of typographical errors. It is not every reader that will correct for himself, as readily as he would an English publication.

C. S. A.

Morristown, N. J., May 6.

THE CHURCHMAN.

SATURDAY, JUNE 11, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

To Correspondents.—Juris Consultus and Dio are received.

AGREEMENT OF THE REFORMERS AND THE REFORMED CHURCHES ON THE CONTINENT WITH THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

NO. II. EPISCOPACY.

We happened once to be thrown into conversation with an uneducated man of much shrewdness and originality, who possessed so rare a faculty of clothing common-place ideas in an obscure and mystified style, that, with a *quantum suff.* of learning, he might have rivalled Thucydides, or even Coleridge himself in his most transcendental, *alias* Germanic, flights. "I will join the Presbyterians," said our worthy friend, "when they can show me the chron-o-lôg-y and the ge-o-gràph-y of the episcopal ministry:" briefly concluding that if history could not inform him of the *when* and *where* as to the origin of episcopacy, he might fairly infer it to be coeval with the institution of the Church itself.

We say nothing of our friend's logic, but merely take occasion from it to state that we find the same difficulty in regard to another point connected with the same subject. We are now currently told by Presbyterians and Congregationalists that episcopacy is *unlawful.* Now we have taken some pains to find out the birth and parentage of this opinion, but without success. Some ascribe it to Beza, in his tract *De Triplici Episcopatu*, but Beza had no such notion: on the contrary, he expressly says, "Humanus Episcopatus tolerabilis quidem esset, modo veteres puri canones, impediendæ oligarchiæ constituti, in usum revocarentur" [Beza, in Respo. ad 1 Quæst. a Dom. Glam. propositam.] That though it was not of imperative obligation, as a divine institution, it was yet allowable when it was duly bounded, and the pure canons of the ancient Church were kept in vigor to restrain it within proper limits; in other words, when it was not Popish. The Reformers of Geneva set up a *new model* of government in the Church, and the Protestants, in some other churches of Switzerland, France, and Holland, followed their example. They praised the new model as an accommodation of the form of the *church* government to that of the *state*, not being able to divest themselves of the notion of an alliance between Church and State. In these days nobody will pretend that a conformity of this kind is obligatory, or that we are not perfectly free to follow the model of Scripture, if not obliged to do so. But the Reformers in these places having established a new model, what else could their successors do than defend it? It was long, however, before they attempted to do more than *defend* it, or ever dreamed of asserting the unlawfulness of episcopacy, or the divine right of parity. When this notion was engendered we are at a loss to tell; and the reader will presently see that the first trace of it on the continent, which we have been able to discover, was an importation from England, so late as the time of the Puritans. Some have claimed John Knox and the early Scotch Reformers, to keep them in countenance in their opposition to episcopacy as a remnant of Antichrist. This is doing injustice to the apostle of the Reformation in Scotland. He, as well as the Reformers on the continent, poured out the whole thunder of his eloquence against the *Popish* bishops; but it was *Popery*, and not *prelacy* at which he aimed. In his "Admonition to the true professors of the Gospel of Christ within the kingdom of England," written in 1554, p. 51, he says, "God gave such strength to that Reverend Father in God, Thomas Cranmer, to cut the knots of devilish sophistry," &c. To call an archbishop a Reverend Father in God would hardly have suited the stern spirit of Knox, if he had believed that episcopacy was a branch of Popery, and that bishops were limbs of Antichrist. In the early part of the Reformation in Scotland, *superintendency*, the same with an episcopal regimen, was instituted at the special advice of Knox: and when that was at its height, in the year 1566, Knox wrote his history, in the fourth book of which he says, p. 308, "We can speak with truth, whomsoever we offend; there is no realm that hath the sacraments in like purity; for all others, how sincere thatever the doctrine be that by some is taught, retain in their churches, and in the ministers thereof, some footsteps of Antichrist and dregs of Popery. But we all, praise to God alone! have nothing within our churches that ever flowed from that Man of Sin." Imparity, therefore, was no Popery in the judgment of Knox. His "Exhortation to England for the speedy embracing of Christ's Gospel," is dated at Geneva, Jan. 12, 1559. This was the place and occasion for recommending the abolition of episcopacy, if he thought it ought to be abolished. Did he think so? Let him speak for himself, p. 110: "Let no man be charged in preaching of Christ Jesus, above that a man may do: I mean, that your bishoprics be so divided, that of every one (as they now are for the most part) may be made ten: and so in every city and great town there may be placed a godly learned man, with so many joined with him, for preaching and instruction, as shall be thought sufficient for the bounds committed to their charge." Knox then, it seems, was not only for retaining bishops, but for multiplying them." This testimony," says the author to whom we are indebted for it, "is so very *nicking*, that I am apt to apprehend it might have been for its sake, *that this whole tractate was left out of the folio edition of Knox's works, printed at London*, 1641. But the inquisition," he adds, "was not so strict at Edinburgh, where it escaped the Index Expurgatorius." Whoever wishes to see the point further proved may find much evidence of a similar kind in "The Fundamental Charter of Presbytery," by Sage, the author of the "Cyprianic Age;" or he may consult Archbishop Spotswood's History of the Church of Scotland, where he will see ample reason to agree with the historian in the opinion that "he [Knox] was far from the dotages wherein some that would have been thought his followers did afterward fall: that never man was more obedient to church authority than he, and that he was always urging the obedience of ministers to their superintendents, for which he caused divers acts to be made in the assemblies of the Church." [Spotswood, p. 266.]

The reader, therefore, will always do well to distinguish as between the *Puritans* and the early *English* Reformers, so between the *Covenanters* and the early *Scotch* Reformers. And, for our own part, till we are better informed, we shall think that the notion of the unlawfulness of episcopacy sprang up among the Puritans or the Covenanters, and that *all the primitive Reformers* were so far in agreement with the Episcopal Church as to believe in the lawfulness of episcopacy.

On the continent, there were, as we have said, some churches in Switzerland, France, and Holland which organized on the Presbyterian model. In a future number we shall see that even these churches approved of the episcopacy of the Church of England: but, at present, we waive the point, and allow the exception. "I have observed," says Durel, "that as some gentlemen in France, when they have put all their titles and petty signories after their name, use to add *&c., &c.*, as if they had many more, so the Presbyterians, (I suppose out of a meer mistake, not out of any bravery,) when they have reckoned the Reformed Churches of *France*, *Holland*, and *Geneva*, (which are all they can pretend to,) usually add '*&c., &c.*'" Now it is the influence of this quiet, mischievous "&c," which we wish to deprecate. We wish the reader to understand that, with the exception abovementioned, (and this exception to be in a future number considerably qualified,) ALL THE REFORMED CHURCHES on the continent have, by their very organization, given their decided testimony in favor of episcopacy, as well on grounds of Scripture, as expediency. It is bad enough for an Episcopalian to be thought singular, when he has nineteen-twentieths of the *Christian* world in his favor. But when he is kept in countenance by nearly all even of the Reformed Churches, to be deemed singular, merely from the local accidental preponderance of what was originally no more than a small faction of English malecontents, is surely out of all reason. And yet such is the fact. "It is known," says Durel, "to all who have inquired after it, that [even] in the Protestant countries of Switzerland there is a subordination amongst their ministers, viz. superintendents, pastors, and deacons: and so in all other Reformed Churches in the Palatinate, in Hessen; in the elector of Brandenburgh's dominions, as well amongst them whom they call Calvinists, as Lutherans; in the princedom of Anhalt; in the city of Bremen; in Poland, and in the great dukedom of Lithuania, &c. No minister," he continues, "in any of these churches ought to be ordained, according to their discipline, without the superintendent; and in some the superintendent alone gives the imposition of hands, without the assistance of inferior ministers, though called before to have a part in the examination." This is giving a preeminence to the bishop, which he does not receive in the Episcopal Church. The same office exists in the Reformed Churches of Germany, where the superintendents have the power of ordination, as have the bishops of our Church, and are accounted the same as bishops. In Denmark, Sweden, and Norway they have bishops, both name and thing.

The functions of these superintendents are equivalent to those of bishops. They were called superintendents, (the Latin term for bishops,) not from any aversion to the word bishop, but merely to distinguish them from the Romish bishops, who were also secular princes, and would allow no participation in their title. For instance, the Archduke Leopold, the emperor's own uncle, at the time Durel wrote, was Bishop of Strasburg. When circumstances permitted, however, the name bishop was retained. Œcolampadius, for instance, who reformed the city of Basil, is styled bishop of that Church on his tomb, of which Bellarmine himself, we are told, was an eyewitness in his time, much against his will.[*]

The Hungarian and Transylvanian Churches are divided into dioceses, the heads of which they styled bishops. In these Churches this state of things was quietly retained for a long time after the Reformation, and it is remarkable that the only important attempts to disturb it resulted from the *English Presbyterians.* In the year 1653, some "dividing spirits, who were corrupted here in England, where they lived during the late troubles, did fiercely attempt a change in Church government." The attempt, however, was frustrated, as was another which was made six years subsequent. In 1613, also, under the episcopate of Lucas Hodaci, one Emericus Vifalvi rose up against episcopal jurisdiction; but was condemned as a schismatic. On this occasion the celebrated David Paræus, then professor at Heidelberg, wrote "a notable epistle in confirmation of episcopacy."

In these churches the inferior ministers swear canonical obedience to their bishops. The following is an accurate translation of their oath, the original being in Latin. "I, N. N., swear before the living God, the Father, the Son, and Holy Ghost, and before his holy angels, and in the presence of this holy synod, that in the function of the sacred ministry, which, at present, with the greatest reverence, I receive from you, the ministers of God, and the most faithful dispensators of his mysteries, I shall preach the only catholic faith contained in the canonical books of the prophets and apostles, according to the exposition of our Helvetic Confession; I shall also faithfully observe the canons of the Church; that *I shall yield unto the bishops and seniors all due obedience, as being my superiors;* lastly, that I shall adorn this my vocation with holiness of life, and that I shall give no scandal unto any by ill manners. That all these things I shall endeavor to perform, according to the grace and strength given me from God; so help me God, the Father, the Son, and the Holy Ghost."

One other canon of the Transylvanian Church is worthy of being transcribed, as showing the ground on which they rest their subordination of pastors. "Whereas the Apostle Paul numbereth certain degrees of such as are bound to rule and govern the churches, saying himself, (Eph. iv. 11,) 'He hath given some to be apostles, some prophets, some evangelists, some pastors, some doctors, for the perfecting of the saints for the work of the ministry, for the edification of the body of Christ,' &c. and that the same apostle (1 Tim. 3; Tit. 1.) doth mention bishops and presbyters; we also do acknowledge in our churches these orders and degrees, insomuch that we have certain bishops, as also presbyters, eminently so called, or seniors, who ought to govern with certain laws the other ministers of God and pastors of churches, so called in Scripture phrase."

We suppose it will be hardly necessary to insist on the example of the Bohemian and the Moravian Churches, the missionary labors of the United Brethren having attested to the world the efficacy of episcopal government. Yet, as it may interest the reader to see the extreme solicitude which these primitive people manifested in the commencement of the Reformation, to obtain and perpetuate a lawful succession of bishops, we shall transcribe Durel's account.

"After a long time of persecution from them who were addicted to the errors and superstitions of the Roman See, they resolved to quit all whatsoever they had, and retire into the woods, and mountainous places, and holes of the earth, that they might serve God with a good conscience, and there keep themselves out of the way of their persecutors. But nothing so troubled them in this their sad condition, as when they thought that they might come to want a lawful ministry after those faithful ministers who took then the care of their souls, were deceased. For to expect till some that had the Romish ordination, should come to them for the Gospel's sake, was but a very uncertain hope. Therefore, it was thought meet by them to settle an ordination among themselves, and whilest there were yet alive amongst them some in orders, that they should give ordination to others, and these to others again from time to time, that there might be a succession of ministers preserved. But though they were thus inclined, yet doubts and fears did arise in their minds, whether such an ordination, by which a presbyter and not a bishop, should create another presbyter, would be lawful, and how they should be able to maintain such an ordination, as well against others when opposed, as to their own people, if by them questioned. At last, after the anxious deliberation of some years, there met, anno 1467, out of Bohemia and Moravia, about seventy men of chief note among them, who, having offered up unto God their hearty prayers with many tears, that it might please him to show whether he liked their design, and whether it was a fit time for the prosecution of it, they resolved to inquire of the will of God by casting lots. Wherefore they chose out of themselves, by plurality of votes, nine men whom they judged most fit to be made ministers; and having called in a child, who knew not what they were about, they gave him twelve small pieces of paper, wrapt up, to give unto the nine elected men, each of them one. Of these twelve, nine were left blanck, and in three of them only was written, EST, *it is*, viz. the will of God, which they desired to know. Now it might have so hapened that every one of the nine should have had a blanck given him, without any thing written on it, which would have been taken for a sign of God's denial. But it came to pass that the three written notes were delivered to three of them, viz. Matthias Kunwaldius, Thomas Prelaucius, Elias Krenovius; the first a very *pious*, the second a very *learned*, the third a very *active* man—all three very worthy persons, though each of them in a several way. Great was the joy of the whole company to see the lots so happily fallen; and the three elected ministers were received by the rest of their brethren, as if they had been sent down from heaven to them. But they were still at a stand about their ordination, till they heard that there were some of the Waldenses upon the confines of Moravia and Austria, whither they were fled for conscience' sake. Thither they sent one Michael Zambergius, a minister, with two others, to acquaint them with their condition, and with what passed among them about the election of their ministers; and having found Stephanus, their bishop, after they had imparted to each other their sufferings and declared their faith and doctrine, the said Michael Zambergius, with his two colleagues, were consecrated bishops, by Stephanus and another bishop, with some ministers, whom they called and joyned with them in that work, and so returned home with episcopal power, which was by them transmitted to their successors until this day.

Why the other Reformers, who also approved and adopted episcopacy, did not manifest the same anxiety to preserve the succession, is another question, and one with which we have here no concern. Our aim is merely to show the agreement of the Reformers and Reformed Churches generally, with the Protestant Episcopal Church, in the simple *fact* of the approbation and adoption of an episcopal regimen. For the most part, as we have seen, they adopted it, and how they who did not adopt it were affected to it, may be seen from what Durel says of that portion of the Church to which he belonged. "The French Churches," he says, "I am certain, are so far from any averseness to it, that they rather wish they were in a condition to enjoy that sacred order, and to reap the benefit that may come to the Church of God through the same; all understanding men among them saying plainly, That if God Almighty *were pleased that all France should embrace the Reformed religion, as England hath, the episcopal government must of necessity be established in our churches*, as now the equality of their ministers is, for many reasons, found the fittest in the low condition they are in at present."

Religious and Useful Knowledge Society.—A society under this name has been lately formed at Coventry, England, the object of which is to provide for the working classes the means of obtaining all necessary and useful knowledge *upon religious principles.* It originated with the teachers of the Sunday school in Trinity parish; a school, under the direction of the clergy of the parish, containing twelve hundred children and between fifty and sixty teachers, who had themselves been educated in the school. These teachers were anxious for improvement, but found that the only society open to them was the Mechanics' Institute, where they could obtain no works in defence of their Church and religion, and were liable to have their principles undermined by the company into which they were thrown. In this situation they waited on the vicar, the Rev. N. F. Hook, and proposed to him the formation of a society more suitable to their views. Mr. Hook, with the sanction of the bishop, acceded to the proposition, and the Society was accordingly formed, the bishop being president, and several of the nobility, and all the clergy, in and near the city, being either members or friends of the Society. The objects of the Institution are more particularly indicated in the following address prefixed to the catalogue.

"The object of this Institution is to afford to its members the means of obtaining all useful knowledge, by establishing a library, by organizing classes for mutual instruction, and by procuring the delivery of occasional lectures on those branches of science which require the exhibition of experiments for their illustration.

"To the studious and industrious an opportunity will thus be provided of raising themselves to a respectable station in society, while society itself may be improved by their exertions. But since man is an immortal being, to whom *religious* knowledge is of paramount importance,—and since the same authority which commands us *not to be slothful in business*, enjoins us *to be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and reverence*,—while no species of knowledge calculated to benefit its members will be neglected,—instruction in the faith and discipline of the Christian Church is recognised as a primary object.

"To assist in this desirable work, the Society for Promoting Christian Knowledge have presented this Institution with books from the Society's catalogue to the amount of 25*l.*, which is considered the basis of a library, to which the committee add from time to time, such works as they consider most conducive to the ends for which this Institution has been formed.

"Thus, while no species of knowledge calculated to benefit its members will be neglected, the most useful of all knowledge, "*religious knowledge*," is the grand distinguishing feature of this Society; to imbue the mind with that wisdom from above, the highest and holiest, adapted to all states, and attainable by all capacities, endeavoring not less to induce habits of social feeling, of *order*, of *loyalty*, and unobtrusive industry, to which valuable qualifications, it must be admitted, this age does by no means seriously incline us. While, therefore, our library is well stored with theological works, and those of the best character, and the reading of them recommended to our members, still they are *only* recommended, and it remains with them to choose between such works and others purely literary and scientific. The reading-room is well supplied with the best periodicals of the day, &c., &c.; in addition to which, as standard works, Mant and D'Oyly's Bible, Mant's Prayer Book, Collyer's Ecclesiastial History, are the most distinguished. Classes are also formed for instruction in those branches of knowledge calculated to advance the interest of the mechanic and artizan, such as reading, writing, arithmetic, drawing, music, *divinity*, &c., &c."

The Society has been in operation less than a year, and now contains about six hundred members. We have been desirous to call attention to it, inasmuch as the same elements of society which have led to its formation are, under different forms, extensively operative in our own country; and the Coventry Society presents several features, which in similar attempts on this side of the Atlantic, it would be highly desirable to keep in view. The term "working classes" has already become popular among us, and although in a country where *all* classes are *working classes*, it is any thing but appropriate, it is yet well understood, and is applied without invidiousness to a numerous and important part of our population. Among this class the leaven of infidelity has been long and actively at work, and the trades-combinations which have lately attracted so much notice, may be taken, with other signs of the times, to indicate a prevalent spirit of dissatisfaction with the established institutions of society, which seeks in infidel opinions its aliment and support. The position of our Sunday schools naturally points them out, as the organs through which Christianity is to exert much of its social influence, and where the evil of which we speak is to find its antagonist power. By means of such societies as that above described, the bond between teachers and scholars after they have left the school, might be effectually preserved; the desire of improvement might be gratified without effecting any divorce between *useful* and *religious* knowledge: and all that portion of society which is educated in Sunday schools might be kept in after-life under religious influence, and saved from the most obvious temptations to infidelity. At present, many young persons that leave the Sunday school imbued with sound principles are enticed into irreligion, sometimes by being thrown into company with its avowed advocates, and sometimes more covertly through lyceums and other institutions for *useful* knowledge, from which all *religious* knowledge being effectually excluded, the mind of itself naturally sinks into infidelity. We ask then, whether societies of the kind we have indicated are not called for by the present state of the community? whether it is not probable that such societies will soon begin to be formed? whether it would not be well for the Sunday schools of the Church to form them on sound principles, in connexion with their clergy and bishops, before others set the precedent of forming them on loose principles, and by means of general amalgamations?

A Miracle.—It becomes our solemn duty to record another of the proofs on which the Church of Rome rests her exclusive claim to sanctity and infallibility. A tract recently published by Mr. Woolfrey, a Roman Catholic priest, at Whitewick, England, describes a miracle which he wrought on a woman by the name of Anne Fullard, a Protestant, who paid a visit to his church. "It was remarkable," says Mr. Woolfrey, "that the subject of my discourse on that afternoon was to prove that the gift of miracles has ever been the prerogative of the true Church." At the conclusion of the sermon, Anne was seized with an epileptic fit, (to which, it seems, she was subject,) of such violence that four men could scarcely hold her. Her contortions were awful, and she was disposed to bite every thing that came in her way. After the sermon Mr. Woolfrey, with some of the congregation, followed her to the house of Mr. Ambrose Phillipps, an eminent Roman Catholic, to which she had been carried, and the result of the interview may be seen in the following extract from the narrative.

"We found the patient in a terrible state: her feet were plunged into hot water; sal volatile and brandy, as well as cold water, were applied to her temples; but without producing the slightest effect. Her face wore a sort of purple hue, her features awfully distorted, and her violence so great that it was almost impossible to hold her. Upon this, an individual, whose name I am not at liberty to mention, suggested to me the propriety of applying to her one of the miraculous medals of the Blessed Mother of God, which are solemnly blessed by the Archbishop of Paris, and concerning which I will give you, in a few words, the history. In the year 1830, just before the last revolution broke out, in consequence of the ordonnances of King Charles X. a holy nun, (a Sister of Charity,) who is now living in Paris, *had a vision, in which she beheld the Blessed Virgin Mary*, who foretold the terrible calamities that were about to befal France; commanding her, at the same time, to cause a medal to be struck, on which her holy image should be engraved; *and promising her miraculous protection to all those who with faith and devotion should wear it.* The nun caused the medals to be struck; they were *solemnly blessed by the archbishop of Paris; and ever since that time they have wrought innumerable miracles in France, in England, and in other countries.* But to return to my narrative. I immediately assented to the proposal of the individual alluded to before; and I thereupon requested Mrs. Ambrose Phillipps to bring down one of the miraculous medals, *a parcel of which* she had lately received from her cousin, the Hon. Mrs. Stourton, who lives in Yorkshire. As soon as Mrs. Phillipps had brought me the medal, I placed it on the poor woman's bosom. That very instant the contortions and the darkness of her face disappeared; her excessive strength left her. In less than a minute she could speak; and in less than five minutes, she rose up and walked to the kitchen, perfectly cured. Since that time she has had no return of the disorder; and I trust that He who mercifully vouchsafed to cure her will preserve her for the future from that terrible malady. After the fit, she declares that she had none of those symptoms which she states that she always felt after any previous attacks—no head ache, no pains in the wrists and ankles, and none of that debility which always used to oppress her for several days on those occasions. On the contrary, she declares that she never was so well before; that the health of her body has only been equalled by the peace and contentment of her soul."

Diocese of Pennsylvania.—The Convention met on the 17th ult.; present 39 clerical, and 79 lay delegates. The whole number of clergy belonging to the Diocese is 86; the number of congregations 91. The number of candidates for Orders is 25.

Bishop White reported the number of persons confirmed by him to be 157.

The following extract from Bishop White's address possesses an interest for the clery of every diocese:—

"The arrangement of the fundamental laws of the corporation for the relief of the widows and children of deceased clergymen was brought to maturity on the 22d of May last. It is to be hoped that the clergy generally will inform themselves of the condition of this fund, now amounting to above $50,000, and that it will no longer be almost wholly inoperative to the benefit of the families for whom it was designed. There is before the legislature a bill for the enabling of this corporation to hold any gifts or bequests which may be bestowed for the support of aged clergymen. The application for the enlargement was occasioned by the munificence of two ladies of the city of Lancaster, one of whom has given $1000, and the other has promised the same sum, to be applied to the said object."

Bishop Onderdonk's address opens with an appropriate tribute to his venerable senior, which expresses, we doubt not, the united wishes of the Church:—

"We again assemble at the annual period, to consult for the benefit of this portion of our Redeemer's heritage, to rejoice in our continued prosperity, and that of our Church at large, and to record our gratitude to Heaven for these divine mercies. Great cause have we for thankfulness, and so to live as will show that we "praise the Lord for all his benefits." Among these let us again include, as we have long done with thankful hearts, the protracted life, mental energy, and usefulness of our venerable diocesan. Though lately visited with very severe illness, he again, through the divine blessing, sits with us as the president of the Convention, and for the fifty-second time, our head officially, and our father in the warm affections of us all. May he yet be much longer spared to us, to guide and share the good work of our growth and extension, and therein to rejoice with us, while we rejoice in and with him."

Alluding to the change that was made at the General Convention, Bishop Onderdonk says:—

"A new impulse appears to have been given to the cause of general missions, by the proceedings at the time of the Convention, which will lead doubtless to very happy results. The duty of Episcopalians, simply as members of the Church of Christ, to make efforts and contributions for the spread of the Gospel, was strongly asserted, and has been generally allowed. The unity of the sphere of missionary action, as including the whole world, was likewise fully declared, meaning that there is no difference in *principle* among the claims of the several species of missions, whether for a city, a diocese, our whole country, or foreign nations; whether to our own wicked or unprovided population, to our Christian brethren not able themselves to sustain the Gospel, or to Mohamedans or the Heathen; and that the choice between these is left to mere *individual preference*, guided of course by a conscientious judgment as to the best opportunity of doing good. Such a principle, duly adhered to, will remove the whole controversy of principle between the different branches of this work of Gospel benevolence; leaving only those minor grounds of distinction, incidental to all matters left to the agency of imperfect men, which may lead to a variety in judgment, but can never sanction variance in feeling. It has lately been well remarked, that the only question between the several kinds of missions is, "that of simple distance." [*]

We find the following gratifying allusion to Bristol College:—

"In June I preached three times at Bristol College, confirmed 24, and administered the holy communion to above 50 persons, most of them students. The whole appearance of things was admirable, and gave the fullest promise of results of the highest possible benefit to the inmates of the institution, and of very great advantage to our Church. The college, I am persuaded, is advancing rapidly to the attainment of the universal confidence of the Diocese."

Bishop Onderdonk has administered the ordinance of confirmation 41 times, and the total number of persons confirmed amounts to 372. The Bishop remarks that "there appears to be a generally increasing attention to this ordinance, and a growing sense of its value and interest. And further benefit," he adds, "would unquestionably result from a large distribution of tracts on the subject."

The churches now *erecting* in the Diocese are four in number.

"Since the last Convention," says the address, "I have *ordained* 7 Priests and 6 Deacons."

Alluding to the frequency of removals in the Diocese, Bishop Onderdonk is led to make the following admirable remarks on a subject which we are pleased to see that Bishop Ives has also feelingly presented to his Convention,—

THE MAINTENANCE OF THE CLERGY.

"The chief cause of the frequent removals of clergymen from their parishes is the total inadequacy of their maintenance. Too many of our laity permit their consciences to be satisfied with the subscription of a few dollars *per annum*, or the payment of a small pew rent, for the support of their ministers; when the whole amount of the salary scarcely equals the wages and keeping of respectable laborers and mechanics, or the pay of a good clerk. I speak not of one portion of the Diocese more than another. In both city and country these discreditable facts show the general rule, too discreditable, and by far too general. While Providence is largely blessing our commonwealth in things temporal, and increasing the ability of our lay brethren, and while the enhancement of the price of most of the necessaries of life renders the stipends of the clergy less adequate, the benefit is engrossed by the former, while the latter and their families are inconsiderately left to their embarrassments, their disheartenings, their hopeless poverty—till, as a last resort, they leave their parishes, in the hope of getting others where they will be better provided for; though that hope proves commonly but an illusion. My brethren of the laity, 'these things ought not so to be: doth the same fountain send forth both sweet water and bitter?' Think you that while the bitter waters of personal and family distress overwhelm the heart of a pastor, he can furnish, so freely as he ought, the sweet waters of salvation for your comfort and eternal welfare? Alas, it is scarcely in man. Let none say that I am asking wealth for my clergy: no, indeed; their salaries generally might be doubled, most of them quadrupled, before they could rank with their parishioners living in mere competent ease. I ask for them nothing like wealth, but simply the means of enabling them to discharge their duties with minds not beaten down by worldly cares, unavoidable and continual. Increase then your contributions; enlarge their salaries; and, besides their salaries, think of them, and share with them, when you are appropriating to your own use any of the bounties given you by Providence, for this will create new links of mutual love and confidence, and will tend to establish a local affection that will make their parishes be to them as an endeared home."

We are surprised to see from the Bishop's address that the Society for the Advancement of Christianity in Pennsylvania is not sustained to the extent which its importance demands. This Society keeps usually in its employment more than twenty missionaries, who officiate in more than forty congregations, and has been chiefly instrumental in the erection of more than twenty-seven houses for public worship. Such an institution, it might be supposed, would be liberally supported in a diocese distinguished for its missionary spirit.

The number of missionaries now laboring in the Diocese is twenty, in the employment of the Society just mentioned. The Society has also several[†] beneficiaries, who are studying with a view to the ministry, two of whom are in the General Seminary.

Of the Bishop White Prayer-book Society the address says, "With a calm but persevering energy, it has, within the two years of its existence, distributed about 8000 copies of the liturgy, sending them throughout our State, our country, and to foreign climes, to awaken the careless, to comfort the lowly, to reclaim the erring, to win the disaffected, and to guide the devotions of the family and the public altar. Let not such an institution be forgotten in the contributions we make to the cause of the Redeemer."

In addition to the episcopal duties above mentioned, Bishop Onderdonk has preached during the year one hundred and forty-eight times.

As nearly as can be ascertained from the parochial reports, the number of baptisms in the Diocese during the last year has been, adults 190, infants 900; the present number of communicants is 4450; Sunday school teachers 840, pupils 6890, and the amount contributed for charitable objects about $23,800.

These facts, as well as the spirit which every where pervades the parochial reports and the proceedings of the Convention, suggest abundant cause of thankfulness for the great prosperity of the Diocese.

Index of Sextus V.—Among the late publications in England is the index of prohibited books by Sextus V., a work which gave great offence to his contemporaries, and was so industriously suppressed that all knowledge of its existence was nearly lost. The contents of the work sufficiently indicate the cause of its suppression, as it contains a proscription or censure of the works of several Romish authors, and among others of Bellarmine. The same pope published an edition of the Vulgate and an Italian Bible, which were also suppressed. The preface by the editor, Mr. Mendham, and the "Literary Policy of the Church of Rome" by the same author, are said to contain a very curious history of this document, and a more extended account than is elsewhere extant of Papal indexes in general. These indexes are valuable as proofs of the *changes* which have taken place in the *doctrines* of those who, next to the general councils, are regarded as of highest authority in the Church of Rome.

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[*] Bellarm. de Notis Eccles. lib. iv. c. 8.

[*] Dr. M'Vickar's Professional Years of Bishop Hobart.

[†] We do not state the number, as there appears to be a misprint in this part of the address.

The Bishop's Visitation.—We are happy to learn from the Gospel Messenger, that our bishop is pursuing his visitation in excellent health, and with his wonted vigor, in spite of the obstacles presented by incessant rains and bad roads. "On Saturday, May 21st, he visited Zion Church, Rome, where, with the usual services, he administered confirmation to ten persons. On the following day, Whitsunday, in St. Paul's Church, Paris, he confirmed thirty-one persons. Whitsun-Monday, 23d, in the Presbyterian Church, Hamilton, for the congregation of St. Thomas' Church, in that village, twelve persons were confirmed Wednesday, the 25th, in Christ Church, Manlius the bishop confirmed seven persons, and the next day in Trinity Church, Fayetteville, six. On Friday, 27th, he administered the same apostolic rite to five persons in St. Mark's Church, Jamesville. On Saturday, the 28th, he instituted the Rev Francis T. Todrig, into the office of rector of St Paul's Church, Syracuse, and preached the sermon. The morning prayer was read by the Rev. Jacob W. Diller, of Brooklyn The Rev Marshal Whiting, of Jamesville, was also present. In the afternoon the bishop confirmed nine persons in the same church. On Sunday, the 29th, the bishop visited the vacant parish at Geddes, where he preached in the afternoon, performing also the same duty in St Paul's, Syracuse, both morning and evening"

The Messenger adds that the bishop "has never probably performed as much duty in the same time; and it may be added, we believe, with truth, that his reception has been marked by an increase of interest and attention, and it is humbly trusted with indications of spiritual blessing from the great Head of the Church."

Episcopal Visitation.—A change has been made in the Bishop's proposed order of visitation, respecting *Homer* and *M'Lean.*

Increase of Romanism.—A foreign paper says, "It was recently stated in the House of Lords that, forty years ago, not more than about thirty places of Catholic religious worship were to be found in England, whilst in the year 1835 there were 510, and others were in progress; that at Kidderminster a Protestant chapel had been recently converted into a Roman Catholic place of worship; that there were eight Popish colleges now, besides several monasteries and nunneries; that 'the chief reporters of the public journals were said to be Irish papists;' and, in short, that the Roman Catholic religion was greatly on the increase.

Episcopal Powers.—A difference of opinion exists among the Clergy of the Church of Ireland, as to the right of a clergyman to preach in any diocese in opposition to the will of the bishop of that diocese. The Archbishop of Dublin denies the right, and has issued the following declaration, to which he requires the subscription of all candidates for orders and curacies in the diocese of Dublin.

"Doubts having been raised as to the extent of obedience due to each bishop, in what relates to officiating in his diocese: in order to guard against any misapprehension with respect to myself, I hereby promise that I will not *preach, or in any way officiate as a clergyman,* in ANY diocese, contrary to the prohibition, specific or general, of the bishop of that diocese—nor will I countenance any such procedure on the part of any other."

A memorial has been sent to the Archbishop objecting to this prescription, partly from the nature of the document, but chiefly on the more general ground, that signature should not be required to *any* paper as essential to holy orders which the Church has not prescribed. The memorialists say:

"If once there be a departure from known authorized rules, then every prelate may be at liberty to propose a fresh test, until at length each diocese become, as it were, a separate church, unity be destroyed, and diversity (the very evil our Church intended to prevent) be generated on every side.

"Such a regulation as this lately introduced into your Grace's diocese, we need scarcely observe, does not exist in England; and we cannot see any thing in the circumstances of Ireland to render it expedient to multiply barriers against the admission of zealous, qualified men in the ministry, and to lay an additional and unauthorized yoke upon their consciences."

The memorial is signed by forty-nine of the clergy.

On the other hand a counter address is in circulation, in which the subscribers disclaim all right of interference in matters left to the determination of the Ordinary, but signify, at the same time, their adhesion to their official superior in the present case, and attribute the dissatisfaction to a misapprehension of the nature of the document. They say:

"We cannot but suppose that this [viz. the remonstrance] has arisen from their having judged of the paper in question from imperfect rumor, rather than from their own perusal of it. Had it been read with sufficient attention, its design and character could scarcely have been misapprehended. We regard it as not at all of the nature of a test, such as the subscription to any article of faith; nor as any restriction on any rights which the clergy actually possess; but merely as an engagement to obey *one* of these 'godly admonitions'—*all* of which we have already promised to obey. We conceive that no reasonable person, who is truly a friend to episcopal government, can doubt, on deliberate reflection, that the direction to abstain from officiating in another diocese, against the will of the diocesan, is a 'lawful and honest command,' and, consequently, one which we are bound to comply with as soon as issued. We do not hesitate, indeed, to say, that even had our own Diocesan issued no such direction, we should feel ourselves compelled to abstain from a practice which interferes with the just authority of each bishop in the management of his own diocese. And, under the existing circumstances, we consider your *notification*, in the first instance, of this regulation, and your requisition of a *specific* promise of compliance, as calculated to guard against dissensions, discontents, complaints, and litigations, which might otherwise arise. We feel it important at all times that these evils should be guarded against; but at the present day, when our Church is so bitterly assailed by external enemies, we are conscious that we should be especially anxious to maintain peace and harmony amongst her members, and to receive with ready compliance the godly admonitions of those who have authority to direct us.'

Monuments to Hooker and Chillingworth.—The Rev. W. L. Bowles, a clergyman of the Church of England, has erected a monument in the cathedral of Salisbury to the memory of the "learned and judicious" Hooker, and another to the memory of Chillingworth. The former bears the following inscription:—

"To the memory of Richard Hooker, Prebendary of this cathedral, and author of the book entitled "Ecclesiastical Polity," who, exhibiting in his writings the profoundness of a scholar, and in his life the holy simplicity of an apostle, successfully vindicated the forms and ordinances of the Episcopal Church of this nation, and her primitive usage of the sweetest songs of Sion, anthems and antiphonal harmonies adapted to the words of the inspired Psalmist. He died A. D. 1600.

"This tribute of respect and veneration for so good a name is offered here by W. L. Bowles, Canon Residentiary, 1836."

Bishop Chase.—It is stated in our foreign papers, that £2000 have been subscribed by the friends of religion in England to enable Bishop Chase to establish a theological seminary in the Diocese of Illinois.

Bishop Ryder.—At a meeting of the clergy and laity held at Birmingham, (England,) it was determined to erect a suitable monument to the memory of Bishop Ryder in the cathedral church of Lichfield. The surplus funds, if any remained, were to be applied, together with other funds which might be contributed for the purpose, to the erection of a church in the vicinity of Birmingham, to be called "Bishop Ryder's Church.

The Old Paths.—This is the title of an excellent pamphlet, lately published by the Rev George Boyd of Philadelphia, in compliance with a resolution of the Vestry of his Church. Mr. Boyd's design is to hold up to view the "Apostolic Church;" and he lays down the following propositions, which he supports by an array of apt testimonies derived from Scripture and ecclesiastical history.

"I. The Church of the Lord Jesus Christ is a visible society; divinely constituted; for special purposes.

"II The Lord Jesus Christ instituted in this Church a ministry, to be perpetuated to the "end of the world;" which ministry consisted of *three orders.*

"III. Such a society being instituted, and thus organized, it becomes the bounden duty of every one who hears the Gospel, if he can find access to this Church, to connect himself with it: and,

"IV. The 'Protestant Episcopal Church in the United States' is identically the same Church as the apostolic, and has been continued in direct and regular succession, from the time of the apostles to the present day."

We have no doubt that Mr. Boyd's production will be found extremely useful, in diffusing valuable information in regard to the Church, considered in its primitive and apostolical character.

Bishop White's Memoirs.—Messrs. Swords & Stanford, have published a second edition of Bishop White's Memoirs of the Church. The narrative is continued to the present time, and enriched with many important additions. It is an invaluable work, and ought to be in the possession of every Churchman who desires to be informed on the various and interesting incidents connected with the early history and organization of the Church.

Elrington Theological Prize.—At a meeting of the clergy and laity in the Diocese of Ferns, it was resolved to testify their respect for the late Bishop of Ferns, by instituting an annual prize for one or more of the best theological essays, composed by bachelors of arts in Trinity College, Dublin, on such subjects as are discussed in the published works of the Bishop, or were prominent objects of his solicitude.

Missionary and Education Society.—We beg leave to direct the attention of our readers to the acknowledgment of the Treasurer of the Education and Misssionary Society. Its funds are exhausted, and some prompt and energetie measures must be adopted to replenish them. We can say no more, at present, but commend the subject to the consideration of our readers.

Bishop Chase.—The author of the communication on our first page enclosed *three dollars*, which, with whatever else may be offered for the same purpose, will be left with the Agent of the Press, subject to the order of the Bishop.

North Carolina.—The Journal of the last Convention is received, and shall be further noticed in our next.

Notice.—P. E. Demill, Detroit, is appointed agent for the Churchman for that district.

INTELLIGENCE.

EPISCOPAL ACTS OF THE BISHOP OF THIS DIOCESE.

Oneida County.—Saturday, May 21, in Zion Church, Rome, confirmed 10.

Whitsunday, May 22, in St. Paul's Church, Paris Hill, confirmed 31.

Madison County.—Whitsun Monday, May 23, in the Presbyterian church, Hamilton, for St. Thomas' congregation, confirmed 12

Onondaga County.—Wednesday, May 25, in Christ Church, Manlius, confirmed 7.

Thursday, 26, in Trinity Church, Fayetteville, confirmed 6.

Friday, 27, in St. Mark's Church, Jamesville, confirmed 5.

Saturday, 28, in St. Paul's Church, Syracuse, instituted the Rev. Francis T. Todrig into the office of rector of the parish. Morning prayer was read by the Rev. Jacob W. Diller, of Brooklyn. The Rev. Marshal Whiting, of Jamesville, was also present. In the afternoon confirmed 9 in the same church.

Monday, May 30, in Zion Church, Onondaga West Hill, confirmed one.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, ordination A. M., confirmation P. M.; Friday, 17, Rensselaerville, Albany Co., ordination A. M., confirmation P. M.

Fourth Sunday after Trinity, June 26, St. Michael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Niagara Falls, 4 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M.; 26, Pen-Yann, consecration A. M, confirmation P M.; 27, Hector, consecration A. M, confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday, 12, Ulster, Ulster county, ordination A. M., confirmation P M.; Friday, 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

VISITATION OF THE BISHOP OF CONNECTICUT.

For the purpose of attending the anniversaries of the *Sunday School Union*, and of the *Board of Domestic and Foreign Missions*, the Right Rev. Bishop Brownell has been induced to change the order of his visitation in some of the parishes of Fairfield county. It will *now* stand as follows, viz.:—

June 14th and 15th, Bethlehem, (convocation.)
June 16th, Woodbury, at 2, P. M.
" 17th, Roxbury, at 2, P. M.
" 18th, Bridgewater, at 2, P. M.
" 19th, Brookfield, at 10, A. M.
" " Danbury, at 3, P. M.
" 20th, Reading, at 2, P. M.
" 25th, Westport, at 2, P. M.
" 26th, Norwalk, at 10, A. M.
" " Wilton, at 3, P. M.
" 27th, Ridgefield, at 11, A. M., (ordination.)
" 28th, New Canaan, at 3, P. M.
July 3d, Greenwich, at 10, A. M.
" Stamford, at 3, P. M.
" 5th, Fairfield, at 11, A. M., (ordination.)

N. B. The clergy and parishes are desired to take notice of the changes in the above order of visitation.

Hartford, May 30, 1836

Dr. Maltby has been preferred from Chichester to the see of Durham. Dr. Allen, the Bishop of Bristol, is to succeed Dr. Maltby in Chichester; and Dr. Longley, head master of Harrow, is to be the new bishop of Ripon.—The appointment of Dr. Longley must be viewed, upon the whole, with much satisfaction. He is represented to be a person of Scriptural principles, of real piety, of extensive learning, and active benevolence.—*London Record.*

The Second Report of the Ecclesiastical Commissioners was presented to the House of Parliament on the 11th of March. It treats of territory and revenue, The incomes of some of the richest bishoprics are to be cut down; those of the poorer to be augmented; and two new ones to be erected—Manchester and Ripon. A considerable portion of the revenues of cathedral and collegiate churches, now enjoyed by sinecurists, is to be paid over to commissioners, to form a fund for the improvement of small livings. Minor canonries, not residentiary, are to be abolished after the death or resignation of the present incumbents. Some of the better endowed canonries are to be connected with the parochial charge of popular districts, in the same way as the prebendal stall, lately become vacant in Westminster, is to be annexed to the parish of St. John's. All sinecure rectories in the patronage of ecclesiastical corporations are to be suppressed. From all these sources, it is estimated that a sum of 130,000*l.* will be annually paid to the Commissioners. Additional obstacles will also be interposed in the way of pluralities, and non-residence will be discountenanced, although not entirely prohibited. No more than two preferments are in any case to be held by the same person, except that an archdeacon may be permitted to hold one benefice with the cure of souls, and one canonry.—Such is an outline of the recommendations which are about to be passed into a law. —*Ibid.*

Our readers will be glad to hear that the trustees of the Mariners' Episcopal Chapel, to be built at Kingstown, have already, and with a determination to proceed rapidly, entered on the work. A site has been chosen, and the necessary quantity of ground been purchased close to the parade, commanding a full view of the harbor; and so circumstanced, that the chapel, when erected, cannot be screened out from the observation of the sailors. Ere the close of the summer, it is hoped that the edifice will be completed, and afford not only to the mariners, but to the residents of Kingstown, a place of worship long desired. As it is determined that the railway shall be continued to the parade, we trust that many will be led on the Lord's day to attend this chapel, and consecrate to the service of God the day now devoted too frequently to mere amusement. Collecting cards, to raise funds for the building, have been prepared, with a very suitable sketch at top, and an appropriate hymn selected from Bishop Heber's writings; the text is also well chosen. The friends of religion willing to help in this good work will be thankfully provided with those cards, on application at the office of this paper, at 16 Sackville-street, and to W. Hutchison, Esq, Kingstown.—*Dublin Record.*

On Tuesday, March 22, an examination took place at St. Andrew's Hall, before the very Rev. the Dean of Norwich, of 500 children from the infant schools in that city. The examination was conducted by Mr. Wilderspin, who attended for this purpose, with a view to make the system better known The Hall was crowded by at least 2000 persons, of all ages, sexes, and degrees. The examination was highly interesting to all.—*Norwich Mercury*

The University of Dublin have recently purchased a very singular manuscript copy of the four gospels, supposed, with some reason, to have been written in Ireland in the seventh century, for the use of St. Cronan, by one Dimma or Diman, a celebrated scribe. St Cronan founded the Abbey of Roscrea in the early part of the seventh century, and died in the year 621, or thereabouts. The present venerable relic of its founder was preserved in the abbey at Roscrea until the dissolution of monasteries, when it fell into private hands. It stood on the altar, and like many similar books in Ireland, it was preserved in an ornamented box or *cumhdach*, which, as appears from an inscription still legible upon the rim or corner of the box, was repaired and gilt at the expense of Thady O'Carroll, prince of Ely O'Carroll, in the twelfth century; and restored by Donald O'Cuanain, who was bishop of Killaloe from 1230 to 1260. The artist employed by this last was one Thomas, who records his services in the Irish language, although the rest of the inscription is in Latin. The manuscript contains also a form for the visitation of the sick, written some time after the rest of the volume, and probably to be referred to the tenth century. A full account of this curious manuscript, and of the rich box in which it is contained, has been already published by its late possessor, Sir W. Betham, in his "Irish Antiquarian Researches;" where those who are curious in such matters may see an accurate engraving of that side of the box on which the inscription already alluded to is found, together with facsimiles of the writing of the manuscript, and of the drawings it contains of the four evangelists—which may, perhaps, be taken as specimens of the ecclesiastical habits of the seventh century in the Church in Ireland.* Sir W. Betham purchased this box and its contents from Henry J. Monck Mason, Esq., for the sum of one hundred and fifty guineas, and has recently sold it to the university for one hundred and fifty pounds. The university library is now rich in these singular relics of ancient Irish Christianity. It now possesses no less than six copies of the gospels, all of which were undoubtedly written in Ireland prior to the ninth century; and four of them certainly in the seventh.—*British Magazine.*

Diocese of New Jersey. (*Annual Convention.*)—The fifty third annual Convention of this diocese assembled in Trinity Church, Newark, on Wednesday last. There were present twenty-three clergymen; and twenty-one parishes were represented by forty-nine lay delegates. The Convention was opened with morning prayer by the Rev. Messrs Holmes and Warner. The Bishop delivered a Charge to the clergy—the object of which was to deduce, from the provisions of the Church for the care of little children, their duty in regard to them. The Bishop was assisted in the administration of the holy communion, by the Rev. Mr. Morehouse. Thomas P. Carpenter, Esq., was elected Secretary, and J. P. Pennington, Esq, was appointed Assistant Secretary. The Episcopal Address, which was delivered after morning prayers on the second day of the Convention, presented an encouraging state of ecclesiastical affairs There are thirty-three clergymen canonically resident in the diocese, and eight candidates for Orders. The Bishop, during the year, has laid the corner-stone of two new churches, at Salem and Hoboken; and has consecrated three churches, at Camden, Jersey City, and Middletown. Two churches are nearly ready, and several are in contemplation Four new parishes were admitted into union with the Convention There have been six ordinations, and ninety-nine persons confirmed. The offerings of the Church have yielded nearly eighteen hundred dollars The parochial reports were generally of a very encouraging character. The Lord doth comfort Zion

There were elected, as *members of the Standing Committee*, the Rev Messrs. Morehouse, Croes, Holmes, and Ward, and Messrs J Harrison, W. H Lupp, J T. Newton, and Dr. Carroll; as *Deputies to the General Convention*, the Rev. Dr Barry, and the Rev Messrs Dunn, Croes, and Morehouse, and Messrs. G D Wall, M. W Collet, J. Potter, and R. S. Field; as *Supplementary Deputies*, the Rev. Messrs Hare, Henderson, Ward, and Holmes, and Messrs. E. E. Boudinot, T. Sinnickson, C. Reeves, and J. R. Brown; as *Trustees of the Offerings of the Church*, the Rev. Messrs Morehouse and Starr, and Messrs. Sterling and Newton.

The Episcopal Fund of the diocese, as reported by the Treasurer, amounts to $3706 60.

The principal business of the Convention was the consideration of the revised Constitution and Canons, as reported by the Committee appointed last year. The discussion was perfectly harmonious, and the results in most respects judicious The Constitution, as amended, was approved, and laid over for final adoption at the next Convention The Canons were amended and adopted, and shall have place in our next number. The present condition, and so far as man can see, the future prospects of the diocese are in all respects encouraging. May we have grace to be faithful in our sacred stewardship. May we work while it is called to-day! May we remember that except the Lord keep the city the watchman waketh but in vain!

The "Offerings of the Church" from St. Mary's Church, Burlington, for the year ending 1st inst., have been $354 83—*Missionary.*

Bishop Beveridge on the Thirty-nine Articles.—It is well known to theological students that this work of the distinguished bishop of St Asaph is incomplete. The MS. of his notes on the last six articles has lately been discovered in the library of the president of Magdalen College, Oxford, and was going to press under the superintendence of Professor Burton when he was taken—too soon for the Church—to enter into his rest.—*Missionary.*

Sunday School Celebration.—The interesting anniversary of the Episcopal Sunday schools in this city, took place at St. Peter's Church on the afternoon of Saturday last. The services were commenced by the singing of the seventh psalm by the children assembled. The evening service was read by the Rev. S. A. M'Coskry, assisted by the Rev. L. N. Freeman, the children singing the hundred and twelfth hymn. They were then addressed in a sermon suited to the occasion and to their capacities by the Rev. W. Suddards, from John xxi. 16, "Lovest thou me."

Episcopal Recorder.

Clerical Change.—The Rev. G. W. Cole, lately officiating at Westchester, in this State, has accepted a call to Tecumseh, Michigan Territory Mr. Cole has removed to Michigan, and states that the Church in that region is suffering much for want of ministers. It is an important field, and we trust will be supplied with faithful and efficient laborers

Episcopal Recorder.

NOTICE.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Thursday evening 16th inst. at 8 o'clock. The members of the Society are invited to attend. By order of the Board,

Charles W Carmer,
Recording Secretary.

NOTICE.

By order of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church, the undersigned respectfully invites a general meeting of the ladies of the several Episcopal congregations in the cities of New York and Brooklyn, at the Church of the Ascension in Canal street, on Monday next, the 13th of June, instant, at 12 o'clock, with the view of forming an association to be entitled, "The Female Foreign Mission School Society of the Protestant Episcopal Church" Addresses will be delivered.

James Milnor,
Secretary and General Agent.

NOTICE.

Spirit of Missions.—The Protestant Episcopal Press have undertaken the publication of the Spirit of Missions, by the appointment of the Special Committee of the Board of Missions on the missionary paper, and will receive subscriptions, *post paid*, at their office, 46 Lumber-street, New-York. The following agents have been appointed to receive subscriptions in different sections of the Union, viz. Rev. William Croswell, Boston; Robert Graffin, No. 12 Pear-street, Philadelphia; Joseph Gill, Richmond, Va.; and A. E. Miller, Charleston, S. C. The price of the Spirit of Missions is *one dollar* per annum; and *must, in all cases, paid in advance.* tf.

NOTICE.

Standing Committee of the Diocese of New York.

Communications intended for this Committee, which require a speedy action, should be addressed to the President, Rev. Wm. Berrian, D. D., Varick street.

W. Creighton, Secretary.

OBITUARY.

Died, at his residence, in the village of Sherburn, on the 28th ultimo, Mr. Henry N. Fargo, for many years a respectable merchant, and postmaster of said village, aged 48 years. Mr. Fargo had been for many years a communicant in the Protestant Episcopal Church, and the writer can truly say, adorned his Christian profession by a well ordered life and godly conversation. He became early attached to the Church, and was instrumental of having a church organized in the village of Sherburn, called Christ Church, in which he was a communicant from its commencement; and thought he Church seemed to be received with great indifference and coldness, by its surrounding religious population, yet he ever stood in defence of its doctrines and ordinances, and with pious zeal advocated its apostolic origin. Through the blessing of a kind Providence, he lived to see a fine church for worship erected, a large bell in the same, and the number of communicants to increase over seventy. He rendered many essential and important services to the Church of his choice, to which he was so ardently attached.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums to the several funds of the Society, viz.

1836. *Missionary Disposable Fund.*

May 11th. Received from the missionary "offerings" of the Church of the Nativity, New-York, $10 00.

May 19th. Received from St. John's Church, Richford 3 00—Received from Zion Church, McLean, 2 00.

June 6th. Received "offerings" of St. Paul's Church, Brownville, 6 81—"Offerings" of Christ Church, Sacket's Harbor, 5 84—From the "mite box" of a family belonging to the congregation of Pierrepont Manor, 7 00.

June 6th. Received offerings of the Church of St. Clement's New-York, for the month of May, 20 00. Total, $54 6

1836. *General Disposable Fund.*

May 10th. Received from the Sewing Society of Zion Church, Greene, Chenango County, $13 00.

1836. *Education Disposable Fund.*

May 16th. Received collection made in St. Ann's Church Brooklyn, 174 00.

It is with sincere regret that the Treasurer feels compelled to state that the contributions to the *Missionary Disposable Fund* for this year have fallen short of the amount received during the same period of the past year, nearly two thousand dollars, that the fund is not only exhausted, but it is *indebted to the Treasurer* upward of twelve hundred dollars. There is now due to the missionaries, for the quarter ending the first day of April last, the sum of four hundred dollars. This sum, together with the further sum of 1900 dollars, due them on the first day of July next, CANNOT BE PAID, unless the liberal aid of Episcopalians is extended to this important branch of the Society's operations.

June 7, 1836. Benjamin M. Brown, *Treasurer.*

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his last report of the 1st instant:—

"Offerings" on the first day of the week (for fifty-two Sundays) of a small family belonging to Trinity Church, Plattsburgh, N. Y., $3 00—From the Protestant Episcopal Press, the amount of Silas Sprague's assignment of stock, in favor of Green Bay, (principal, $25 00, interest, 7 37,) 32 37—By the hands of the Rev. Mr. Bayard, from the "offerings" of St. Clement's Church for the month of May, for Bishop Kemper, 10 00—By the same, "offerings" of St. Clement's Church Sunday school, for April and May, for the Green Bay mission, 6 10—From the Sunday school of St. Paul's Church, Brooklyn, N. Y, by the hands of Charles S. Willett, Esq., for general purposes, 15 00—Collected in Trinity Church, Plattsburgh, N. Y., for domestic missions, 8 00.

The Treasurer has also received notice of a box of materials for clothing, collected by several ladies of St. John's chapel, New-York, for the benefit of the Green Bay mission, valued at one hundred dollars, in care of the Rev. Dr. Anthon, and will be soon forwarded to its destination.

The following have been received from Thomas Robins, Esq., Agent for the receipt of monies in Philadelphia, for the Domestic and Foreign Missionary Society:—

From Mrs. Campbell, for domestic missions, $3 00—The Missionary Society of Christ Church, Reading, Pa., per Rev. R. U. Morgan, for general purposes, 29 25—St. Gabriel's Church, Sugar Loaf, 1 16; Christ Church, Jerseytown, 2 58; Miss A. Petrekin, Danville, Pa., 1 50, all for general purposes —Mrs. Mary P. K. Mills, for western missions, 30 00—The Missionary Society of St. David's Church, Radnor, Pa., per Rev. Mr. Reece, for general purposes, 4 97—St. James' Church, Muncy, Lycoming County, Pa., per Rev. Mr. Smith, for general purposes, 4 00—Collection in St. John's Church, New-London Cross Roads, Chester County, Pa., for general purposes, per Charles McDonnell, 7 05—Collection in Trinity Church, Easton, Pa., for domestic missions, per Rev. Mr. Rogers, 10 00—Contributions from St. John's Church, Carlisle, Pa., for domestic missions, per Rev. Mr. Goodman, 60 70—St. John's Church, Pequea, 4 50; and from Christ Church, Lacock, Pa., 5 84, per Rev. E. Y. Buchanan, for general purposes, 10 34—Monthly offerings of Christ Church, Brownsville, Pa., per Rev. Mr. Freeman, for general purposes, 23 67.

Total, 196 22

James Swords, *Treasurer.*

June 8th, 1836.

MONTHLY REPORT OF THE TREASURER FOR DOMESTIC MISSIONS.

From May 2 to May 31, 1836.

From the Diocese of Maine, $27 63—From the Diocese of Massachusetts, 79 50—From the Diocese of Rhode Island, 13 00—From the Diocese of Connecticut, 39 50—From the Diocese of New-York, 196 37—From the Diocese of New-Jersey, 22 17—From the Diocese of Pennsylvania, 226 82—From the Diocese of Delaware, 19 00—From the Diocese of Maryland, 62 50—From the Diocese of Virginia, 309 14—From the Diocese of South-Carolina, 423 31—From the Diocese of Georgia, 148 00—From the Diocese of Alabama, 39 00—From the Diocese of Florida, 24 00—From the Diocese of Louisiana, 986 00—From the Diocese of Mississippi, 585 00—From the Diocese of Illinois, 28 00—From the Diocese of Missouri, 5 00.

Total, $3233 94

June 7, 1836. B. Dorr.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.

May 19th, 1836. A donation from Mrs. H. O. Moss, $5 00 —By the hands of the Rev. George A. Shelton, Rector of St. James' Church, Newtown, Long Island, viz. From Josiah Blackwell, $2 50; Mrs. J. Blackwell, 2 50; Mrs. John Waters, 1 00; Mrs. Catharine Rapelye, 2 00; Henry Barclay, 3 00; Mrs. Barclay, 1 00; John Alsop, 1 00; Mrs. John Alsop, 1 00; Miss Sarah Fish, 5 00; Rev. G. A. Shelton, 1 00; Mrs. F. A. Shelton, 1 00; 21 00.

May 28th. From Edward P. Livingston, Tivoli, N. Y., his annual subscription for 1835 and 1836. (Books are remaining at the Depository Press Building, 46 Lumber-street, subject to his order) 10 00.

June 1st. From John Brouwer, to constitute himself a patron, and in redemption of his pledge, $100 00—By the hands of Charles Keeler, in redemption of his pledge, viz. From Anson Blake, 25 00; N. J. Becar, 5 00; Charles Keeler, 20 00; 50 00

June 7th. From R. P. Williams, St. Louis, Ill., 2 00.

Whole amount, $188 00

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

CITY MISSION INFANT SCHOOL.

The Treasurer of the Daily Infant Mission School, No. 1, acknowledges the receipt of two hundred dollars, being the sum collected after a sermon by the Rev. Hugh Smith, in the Church of the Ascension, on Sunday evening, May 15th—Also a donation of twenty-five Testaments, for the use of the school, from the American Bible Society.

Lavinia H. Blunt, *Treasurer.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From annual subscribers, $3 00—Donations, through a manager, 20 00. Total, $23 00

Wm. H. Townsend, *Treasurer*,
June 9, 1836. 166 Barrow street and Bank of America.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 9th, from the following persons, viz.

J. E. Brown—J. S. Rogers—Rev. James Sabine—Susan Van Voorhees—C. C. Trowbridge—William Kinckle—Rev. D. Milnor—Thomas Robins—Eliza R. Deas, *with remit.*—Charles Stimpson—Rev. T. B. Fuller—Mrs. L. Van Biba—Postmaster, Waddington—Philip A. Bell—T. E. Surget—William J. H. Thomas—Rev. D. Babcock, *with remit.*—Postmaster, Saugerties—Postmaster, Hartford—Postmaster, Boston—Rev. E. M. Forbes, *with remit.*—Charles Stimpson, jr.—Rev. D. H. Rouse—Right Rev. Bishop Onderdonk—Edw. Croft—Postmaster, Canandaigua—James Salters, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. K. Metcalf—A. E. Miller, *with remit.*—Donahoe & Tappen—James Entwistle—Thomas Latimer—Rev. J. Judd, *with remit.*

BIBLE QUESTIONS.

"Questions on Select Portions of the Historical Books of the Old Testament, for the use of Families, Bible Classes, and Sunday Schools. By the Rev. J. F. Schroeder." For sale at the Protestant Episcopal Press.

The part, containing questions on the History of Daniel, is just published; and is offered at four dollars per hundred copies.

Persons sending orders will please address, *post paid*, Lewis Sherman, at the Protestant Episcopal Press, New-York.

☞ The part containing questions on the Book of Genesis, from the creation of the world to the call of Abraham, will be published and for sale next week.

June 8, 1836.

TO EDITORS.

The Subscribers offer for sale, cheap, the back numbers and volumes, engravings, plates, subscription list, &c. of the Protestant Episcopal Pulpit, a monthly publication.

Inquire of, or direct to, J. C. Smith, 65 Wall-street, New-York.

Ann Moore, Adm'x. } of John Moore, deceased
Jesse C. Smith, Adm'r. }

3t.

ADHERENCE TO THE APOSTOLICAL SUCCESSION THE SAFEST COURSE.

Some time ago a friend in Canada sent us a collection of English tracts, chiefly the productions of living divines of the Church of England, and published for gratuitous circulation in that country. Several of these, at distant intervals, we have republished in our paper, without acknowledgment of their source, as we knew not how we could conveniently credit them. The following appears to be a supplement to that on "Apostolical Succession," which appeared in the Churchman of May 28. In republishing it we have made a few alterations, but none other than were necessary to adapt it to the state of the Church in this country. Other alterations we have not felt at liberty to make, though there are two or three passages, which, had we indulged our private inclination, we should have been led to modify or expunge. But to this mutilation we are opposed on principle, deeming it but an act of fairness to an author, when we like the substance of his production, to give the whole of it, and leave the reader to exercise his judgment on minor points, as well as refresh his memory on greater ones. The author well says in the outset, that the notion of a propagated commission is simple and intelligible; and we were therefore the more sorry that before he had finished his essay he should exalt it into a "mystery." We think, too, that the tract would have been more generally useful if the view of the ministry had not been connected with a particular theory of the eucharist. But after all abatements, the tract is an able and interesting illustration of the doctrine of "apostolical succession," and as such we commend it to the attention of our readers.

We who believe the Nicene Creed, must acknowledge it a high privilege that we belong to the apostolic Church. How is it that so many of us are, almost avowedly, so cold and indifferent in our thoughts of this privilege?

Is it because the very idea is in itself overstrained and fanciful, apt perhaps to lay strong hold on a few ardent minds, but little in accordance with the general feelings of mankind? Surely not. The notion of a propagated commission is as simple and intelligible in itself as can well be; is acted on daily in civil matters, (the administration of trust property, for example,) and has found a most ready, sometimes an enthusiastic acceptance, in those many nations of the world which have submitted, and are submitting themselves to sacerdotal castes, elective or hereditary. "Priests self-elected, or appointed by the state," is rather the idea which startles ordinary thinkers, not "priests commissioned successively from heaven."

Or is our languor rather to be accounted for by the want of express scriptural encouragement to the notion of a divine ministerial commission? Nay, Scripture at first sight is express; whether we take the analogy of the Old Testament, the words of our Lord, or the practice of his apostles. The primitive Christians read it accordingly, and cherished, with all affectionate reverence, the privilege which they thought they found there. Why are we so unlike them?

I fear it must be owned that much of the evil is owing to the comparatively low ground which we ourselves, the ministers of God, have chosen to occupy in defence of our commission. For many years we have been much in the habit of resting our claim on the general principles of decency and order, of respecting precedents long established, instead of appealing to that warrant which marks us *exclusively* for God's AMBASSADORS. We have spoken much in the same tone, as we might, had we been mere laymen, acting for ecclesiastical purposes by a conventional appointment. Waiving the question, "Was this wise? was it right in higher respects?" I ask, was it not obviously certain, in some degree, to damp and deaden the interest with which men of devout minds would regard the Christian ministry? Would not more than half the reverential feeling, with which we look upon a church, be gone if we ceased to contemplate it as the house of God, and learn to esteem it merely as a place set apart by men for moral and religious instruction?

It would be going too deep in history were one now to enter on any statement of the causes which have led, silently and insensibly, almost to the abandonment of the high ground which our fathers of the primitive church, i. e. the bishops and presbyters of the first five centuries, invariably took in preferring their claim to canonical obedience. For the present, it is rather wished to urge, on plain and positive considerations, the wisdom and duty of keeping in view the simple principle on which they relied.

Their principle, in short, was this: that the holy feast on our Saviour's sacrifice, which all confess to be "generally necessary to salvation," was intended by Him to be constantly conveyed through the hands of commissioned persons. Except, therefore, we can show such a warrant, we cannot be sure that our hands convey the sacrifice; we cannot be sure that souls worthily prepared, receiving the bread which we break, and the cup of blessing which we bless, are partakers of the body and blood of Christ. Piety, then, and Christian reverence, and sincere, devout love of our Redeemer, nay, and charity to the souls of our brethren, not good order and expediency only, would prompt us, at all risks, to preserve and transmit the seal and warrant of Christ.

If the rules of Christian conduct were founded merely on visible expediency, the zeal with which those holy men were used to maintain the apostolical succession, might appear a strange, unaccountable thing. Not so; if our duties to our Saviour be like our duties to a parent or a brother, the unalterable result of certain known relations, previous to all considerations of consequences. Reflect on this, and you presently feel what a difference it makes in a pious mind, whether ministerial prerogatives be traced to our Lord's own institution, or to mere voluntary ecclesiastical arrangement. Let two plans of government, as far as we can see, be equally good and expedient in themselves, yet if there be but a fair probability of one rather than the other proceeding from our blessed Lord himself, those who love him in sincerity will know at once which to prefer. They will not demand that every point be made out by inevitable demonstration, or promulgated in form like a state decree. According to the beautiful expression of the Psalmist, they will consent to be "guided by" our Lord's "eye;" the *indications* of his pleasure will be enough for them. They will state the matter thus to themselves: "Jesus Christ's own commission is the best external security I can have, that in receiving this bread and wine I verily receive his body and blood. Either the bishops have that commission, or there is no such thing in the world. For at least bishops have it with as much evidence as presbyters without them. In proportion, then, to my Christian anxiety for keeping as near my Saviour as I can, I shall of course be very unwilling to separate myself from episcopal communion. And in proportion to my charitable care for others, will be my industry to preserve and extend the like consolation and security to them."

Consider the analogy of an absent parent or dear friend in another hemisphere. Would not such a one naturally reckon it one sign of sincere attachment, if, when he returned home, he found that in all family questions respect had been shown especially to those in whom he was known to have had most confidence? Would he not be pleased, when it appeared that people had not been nice in inquiring what express words of command he had given, where they had good reason to think that such and such a course would be approved by him? If his children and dependants had searched diligently where and with whom he had left commissions, and having fair cause to think they had found such, had scrupulously conformed themselves, as far as they could, to the proceedings of those so trusted by him; would he not think this a better sign than if they had been dexterous in devising exceptions, in explaining away the words of trust, and limiting the prerogatives he had conferred?

Now certainly the Gospel has many *indications* that *our* best Friend, in his absence, is likely to be well pleased with those who do their best in sincerity to keep as near to his apostles as they can. It is studiously recorded, for example, by the evangelists, in the account of our Lord's two miraculous feasts, that all passed through his disciples' hands, (his *twelve* disciples, as is in one instance plainly implied in the *twelve* baskets full of fragments.) I know that minute circumstances like this, in a parable or symbolical act, must be reasoned on with great caution. Still, when one considers that our blessed Lord took occasion from this event to deliver more expressly than at any other time the doctrine of communion with him, it seems no unnatural conjecture that the details of the miracle were so ordered as to throw light on that doctrine.

But not to dwell on what many will question (although on docile and affectionate minds I cannot but think it must have its weight,) what shall we say to the remarkable promise addressed to the twelve at the paschal supper? "Ye are they which have continued with me in my temptation: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Thus much nobody will hesitate to allow concerning this apostolical charter: that it bound all Christians whatever to be loyal and obedient to Christ's apostles, at least as long as *they* were living. And do not the same words equally bind us, and all believers to the world's end, so far as the mind of the apostles can yet be ascertained? Is not the *spirit* of the enactment such as renders it incumbent on every one to prefer among claimants to church authority those who can make out the best title to a warrant and commission from the apostles?

I pass over those portions of the Gospel which are oftenest quoted in this controversy; they will occur of themselves to all men; and it is the object of these lines rather to exemplify the occasional indications of our Lord's will, than to cite distinct and palpable enactments. On one place, however,—the passage in the Acts which records, in honor of the first converts, that "they continued steadfastly in the apostles' doctrine and fellowship,"—one question must be asked. Is it really credible, that the privilege so emphatically mentioned, of being in communion with the apostles, ceased when the last apostle died? If not, who among living Christians have *so fair a chance* of enjoying that privilege as those who, besides purity of doctrine, are careful to maintain apostolical succession preserved to them hitherto by a gracious and special providence? I should not much fear to risk the whole controversy on the answer which a simple, unprejudiced mind would naturally make to these two questions.

Observe, too, how often those principles, which are so usually called in scorn high-churchmanship, drop as it were incidentally from the pens of the sacred writers, professedly employed on other objects. "How shall they preach unless they be sent?" "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." "No man taketh this honor unto himself, but he that is called of God, as was Aaron." I do not think it possible for any one to read such places as these with a fair and clear mind, and not to perceive that it is better and more scriptural to have, than to want, Christ's special commission for conveying his word to the people, and consecrating and distributing the pledges of his holy sacrifice, if such commission be any how attainable; better, and more scriptural, if we cannot remove all doubt, at least to prefer that communion which can make out the best probable title, provided always that nothing heretical or otherwise immoral be inserted in the terms of communion.

Why, then, should any man in the United States fear or hesitate boldly to assert the authority of the bishops and pastors of the Church, on grounds strictly evangelical and spiritual, as bringing men nearest to Christ our Saviour, and conforming them most exactly to his mind, indicated both by his own conduct, and by the words of his Spirit in the apostolic writings? Why should we talk so much of a *ministry* and so little of an APOSTOLIC SUCCESSION? Why should we not seriously endeavor to impress our people with this plain truth; that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from THE ONLY CHURCH IN THIS COUNTRY WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORD'S BODY TO GIVE TO HIS PEOPLE?

Nor need any man be perplexed by the question, sure to be presently and confidently asked, "Do you then unchurch all Presbyterians, all Christians who have no bishops? Are they to be shut out of the covenant, for all the fruits of Christian piety, which seem to have sprung up not scantily among them?" Nay, we are not judging others, but deciding on our own conduct. We in England cannot communicate with the Presbyterians, as neither can we with the Roman Catholics, but we do not therefore exclude either from salvation. "Necessary to salvation," and "necessary to church communion," are not to be used as convertible terms. Neither do we desire to pass any sentence on other persons of other countries; but we are not to shrink from our deliberate views of truth and duty, because difficulties may be raised about the case of such persons; any more than we should fear to maintain the paramount necessity of Christian belief, because similar difficulties may be raised by virtuous Heathens, Jews, or Mohamedans. To us such questions are abstract, not practical: and whether we can answer them or not, it is our business to keep fast hold of the Church apostolical, whereof we are actual members; not merely on civil or ecclesiastical grounds, but from real personal love and reverence, affectionate reverence to our Lord and only Saviour. And let men seriously bear in mind, that it is one thing to slight and disparage this holy succession where it may be had, another thing to acquiesce in the want of it where it is, *(if it be any where,)* really unattainable.

I readily allow that this view of our calling has something in it too high and mysterious to be fully understood by unlearned Christians. But the learned, surely, are just as unequal to it. It is part of that ineffable mystery, called in our creed the communion of saints; and with all other Christian mysteries, is above the *understanding* of all alike, yet *practically* alike within reach of all who are willing to embrace it by true faith. Experience shows, at any rate, that it is far from being ill adapted to the minds and feelings of ordinary people. On this point evidence might be brought from times, at first glance the most unpromising, from the early part of the seventeenth century. The hold which the propagandists of the "Holy Discipline" obtained on the fancies and affections of the people, of whatever rank, age, and sex, depended very much on their incessant appeals to their *fancied* apostolical succession. They found persons willing and eager to suffer or rebel, as the case might be, for their system; *because* they had possessed them with the notion that it was *the* system handed down from the apostles, "a divine episcopate;" so Beza called it. Why should we despair of obtaining in time an influence, far more legitimate and less dangerously exciting, but equally searching and extensive, by the diligent inculcation of our *true* and *scriptural* claim?

For it is obvious, that among other results of the primitive doctrine of the apostolical succession, thoroughly considered and followed up, it would make the relation of pastor and parishioner far more engaging, as well as far more awful, than it is usually considered at present. Look on your pastor as acting by man's commission, and you may respect the authority by which he acts, you may venerate and love his personal character; but it can hardly be called a *religious* veneration; there is nothing properly *sacred* about him. But once learn to regard him as "the deputy of Christ for reducing man to the obedience of God," and every thing about him becomes changed, every thing stands in a new light. In public and in private, in church and at home, in consolation and in censure, and above all, in the administration of the holy sacraments, a faithful man naturally considers, "by this his messenger Christ is speaking to me; by his very being and place in the world, he is a perpetual witness to the truth of the sacred history, a perpetual earnest of communion with our Lord to those who come duly prepared to his table." In short it must make just all the difference in every part of a clergyman's duty, whether he do it, and be known to do it, in that faith of his commission from Christ or no.

How far the analogy of the Aaronical priesthood will carry us, and to what extent we must acknowledge the reserve imputed to the formularies of our Church on this whole subject of the hierarchy; and how such reserve, if real, may be accounted for; these are questions worthy of distinct consideration.

For the present let the whole matter be brought to this short issue. May it not be said both to clergy and laity, "Put yourselves in your children's place, in the place of the next generation of believers. Consider in what way they will desire you to have acted, supposing them to value aright, (as you must wish them,) the means of communion with Christ; and as they will then wish you to have acted now, so act in all matters affecting that inestimable privilege."

From the (London) Christian Observer.

ON SCOTTISH MINISTERIAL HABITS.

In visiting the western Highlands of Scotland the autumn before last, I was led to compare the state and proceedings of the Scotch Church with those of our own. I was favorably circumstanced for the purpose, having introductions to some of the most devoted and zealous of the Scotch clergy; and I must own that I met with certain points of difference which surprised and perplexed me. I do not wish to be considered as condemning every thing that seemed to militate against my previous notions of ministerial propriety; my object is to state simple matter of fact, in the hope that it may lead to some profitable discussion in the spirit of meekness and love.

1. In the first place I was struck with the difference between the clergy of the two Churches with regard to clerical sports. As an English clergyman, every feeling within me would revolt against the idea that I could possibly take a gun in my hand for the purpose of killing game; and I certainly should be sorry to run the risk of giving offence by the pursuit of fishing—though I would not condemn a brother for so doing. The excellent clergyman, however, with whom I staid some days in the Highlands, (and a more valuable man I believe is not to be found in Scotland,) is in the constant habit of angling in the delightful stream which flows under his manse; and another really evangelical clergyman, to whose sacrament I went on the Sunday, I found, on inquiring about the pointers in his yard, is regularly on the moors with his gun in the season. How far such practices prevail throughout Scotland I have scarcely the means of saying, but in spite of all my previous feelings, I can most readily suggest, in the exercise of that genuine brotherly love which my visit to Scotland has greatly increased toward its clergy, what may be offered as a satisfactory explanation. In the parts of Scotland to which I refer, the clergy have no society but such as is casually thrown in their way in the summer. May not a clergyman so situated be justified, on the score of health, &c., in seeking the recreation of the moors amongst which he lives? If he enters upon it in a Christian spirit, it is easy to see how *his* sporting may, at all events, be divested of its evil concomitants. If not pursued to excess, but really for the purpose of necessary recreation, is it wrong? Then, with regard to fishing, if a clergyman has a slender income and a large family, and can in two or three hours provide a dinner for his household, must we not, at all events, pause before we condemn?

2. I was much struck with the difference in the quantum of ministerial work. The friend with whom I was staying is, I believe, from all I was told of him and saw, one of the most zealous and devoted of the Scotch clergy; but there was no Sunday school, save on a small scale in the evening; and no second service on the Sunday. The service, indeed, was performed in Gaelic at twelve or one o'clock, and in English at two; the minister never leaving the desk; but both services scarcely lasted longer than our morning service. There were no week-day lectures or daily visiting; the plan being to visit each family in the parish once a year. Now I am sure that we are, many of us, constrained to take shame to ourselves that we do not visit our people more than we do; but who amongst us would be satisfied with only an annual visit on principle, save to the dying when sent for?

In the quantum of ministerial duties the two Churches are quite at issue, and I really do not know what to say on the subject. Either the zealous clergy of the English Church greatly overdo their work, or the Scottish clergy underdo it. Or is there any thing in national character and circumstances which can make both courses right? Do the seceders in Scotland pursue a different course? And can this account for the rapid increase of dissent in Scotland, of which I saw in all directions (judging from the chapels at least) the most evident signs?

I really think, Sir, that you will render an essential service by opening the door for friendly discussion on these points; and I am sure you can be trusted for not allowing the insertion of any communications which would savor of an uncharitable and party spirit.

As I give no names, not even my own, (except to yourself, confidentially,) there can be no infringement of the laws of hospitality in expressing my regret (which I do very unhesitatingly) at witnessing a sumptuous hot dinner on the Sunday. It was a sacramental Sunday, and several clergymen were present; but I could not but be struck with the inconsistency of such an allowance, and that in a clergyman's house, with the extreme strictness which prevails in other cases. I am no advocate for dumb animals being unnecessarily worked on the sabbath, but I should at least be equally anxious for the rest and comfort of my servants.

3. I was further disturbed with the universal practice of whiskey drinking. From the highest to the lowest, the youngest to the oldest, male and female, lay and clerical—all seem to cling to whiskey as the staff of life. As a president of a temperance society, you may judge, Sir, of my feelings on seeing even the ladies of the manse taking their glass of toddy after supper as a matter of course. I have so true a regard for the excellent people among whom I was thrown, that I really am anxious to offer every excuse; and is it possible that any peculiarity in the atmosphere of the Highlands requires such a stimulus? And yet, strange to say, in my month's tour in Scotland I only saw one peonrs affected with liquor. It was at a wedding at the inn of Invermorison, and the man was only slightly so.

But I am wandering from the purpose of this letter. I am persuaded that much good may spring from a friendly conference between the two Churches; and that they are thrown closely together in sympathy and right feeling by the modern spirit of opposition to all establishments.

JEWISH MARRIAGE.

As the rites of marriage among the Jews are singular and curious, we have thought the reader would be gratified with a description of them, and have accordingly taken a chapter on the subject from "Lewis's Hebrew Antiquities," with such alterations as would adapt it to our columns.

The law of Moses appointing few particular ceremonies to be used in the marriages of the Hebrews, the Jews have been obliged in their connubial rites, to establish a form of human institution: some of their customs are trifling and superstitious enough, but in others they have followed, as near as possible, the practice of the old patriarchs, and some of the best men in their own nation, whose example they imitate in their matrimonial concerns, though bound upon them by no law: accordingly, they usually suffered a great deal of time to pass between the ceremony of espousing and the marriage; during this interval the woman continued with her parents, which was about a year or ten months, that she might provide herself suitably with nuptial ornaments; though some say the espoused bride was taken home to the husband's house, that he might be a witness and a keeper of her virginity till the marriage was solemnized; but this opinion has few followers.

All parties being agreed, there is a writing drawn in the house of the damsel's father, where is contained the articles of marriage, and the covenant of dowry; according to the common rule, the maid brings a portion to the husband, but the contrary is practised among the Jews, and the husband promises a portion to his wife, which he engages all his goods for, even to his cloak, but it cannot be demanded till after his death. It is equal for all maids, rich and poor, and the doctors have fixed it to the value of fifty crowns, or two hundred *zuses*, but a widow is endowed but with half so much. They think that by this equality, they facilitate the marriage of poor girls, and prevent the disorder which the difference of conditions causes in alliances; but they are mistaken, since the husband, over and above the portion he promises his wife, commonly adds a sum proportioned to his estate. The custom followed by the Jews is ancient; as may be seen Gen. xxxiv. 12; 1 Kings xviii. 25; however, the wife brings to her husband her clothes, the particulars of her night dress not being omitted, her moveables and all that belongs to her, which is done before a great company, and a bill of particulars being delivered to the bridegroom, by virtue thereof, at the day of marriage, he has power to recover whatsoever is therein specified. What she brings with her is valued and sometimes sold in order to buy immoveables, and which are to be restored in case of widowhood, retrenching a part from the just value to help the husband to defray the expenses of the wedding. This is the moveable gift; and the gift that is made to the bride not being paid till after death, may be looked upon as a jointure in which the widow has the propriety. When the parties have given their consent to contract marriage with the right to her parents' succession, a short blessing is pronounced to the glory of God, who has commanded marriage and forbidden incest, and then the young people who assist at the ceremony, break their earthen vessels which they had in their hands against the ground, imagining it to be a presage of prosperity and abundance.

The dowry being settled, they pass to the affiancing wherein the woman is given to the man by some of her near kindred, with this form of words: Behold, take her after the law of Moses; and the man replies, Be thou unto me a wife according to the law of Moses and Israel.

A copy of a dowry-bill is to be found in the Babylonian Talmud, and runs in this form:

"Upon the sixth day of the week, in the fourth of the month Sivan, in the year five thousand two hundred fifty-four of the creation of the world, according to the computation which we use here at Massilia, a city situated near the seashore, the bridegroom, Rabbi Moses, the son of Rabbi Jehuda, said unto the bridewife Clarona, the daughter of Rabbi David, the son of Rabbi Moses, a citizen of Lisbon; be unto me a wife according to the law of Moses and of Israel; and I, according to the word of God, will worship, honor, maintain, and govern thee according to the manner of the husband among the Jews, which do worship, honor, maintain, and govern their wives faithfully. I also do bestow upon thee, the dowry of thy virginity, two hundred deniers of silver, which belong unto thee by law; and moreover, thy food, thy apparel, and sufficient necessaries; as likewise the knowledge of thee, according to the custom of all the earth. Thus Clarona, the virgin, rested and became a wife to Rabbi Moses, the son of Jehuda, the bridegroom."

This dowry-bill, upon the wedding day, is delivered into the custody of the bride, and by it she has authority to challenge from her husband, food, apparel, &c.

It was a custom among the ancient Jews, to crown the married couple. The husband wore a crown composed of salt and sulphur: the salt was as transparent as crystal, and with the sulphur several figures were drawn upon it. In the mean time, as this custom was extraordinary, it is hard to discover the reason of it. It is said that this reminded the husband of the sin of Sodom, whose impurities have been severely punished, since that land was changed into salt and sulphur, and it was an excellent lesson which taught him to cleave to his wife, and not to run after foolish amours. The bridal crowns were commonly of gold made in the form of a tower, almost as Cybele the mother of the gods is represented, and a great many empresses in medals. The sacred writers mention this ceremony, Go forth, O ye daughters of Zion! and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals; and it is probable that when Isaiah rejoices, that God had covered him with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels, we ought to understand a crown instead of ornaments; for so the seventy, who must have known the use of the expression, have translated it: He has put a mitre on my head as on a bridegroom. We read in the Misnah, that this custom of crowning was abolished for the bridegrooms, when the war began under Vespasian, and that of crowns for the brides, when Titus besieged the city: yet I am informed, that they make use of crowns of roses, myrtle, and ivy, to this day.

The day of marriage being appointed, the bride prepares herself for the celebration; upon the marriage eve, at the going down of the sun, she is put into a cistern full of pure water, by two discreet matrons, who are very diligent that not an hair of her head appear above water; for if any part about her remain uncovered, she must be dipped a second time; this bathing, they say, ought to be very exact, because it is to supply whatever was defective in the other circumstances of the bride's preparation.

Upon the wedding-day, the bride adorns herself as sumptuously as her fortunes will allow; she is attended by women who convey her into a chamber, and placing her in a seat, they plait her hair in the most beautiful curls, and (in imitation of Rebekah's modesty and subjection) they put a veil over her face. This dressing of the bride's hair, though it may be looked upon only as an act of handsomeness and adorning, yet their masters teach it for an instance of religion; for those words, And brought her unto the man, they expound thus, And God brought Eve to Adam after the same manner that a bride is brought to her husband, that is, elegantly dressed, with her hair curiously curled and plaited, and with joy and dancing.

The bride was led in great pomp to the house of her husband; but the matrimonial form was commonly despatched in a garden or in the open air, where the bride was placed under a canopy supported by four youths, and adorned with jewels, according to the quality of the married persons, all the company crying out with joyful acclamations, Blessed be he that cometh. The bride then makes three turns about her husband, because Jeremy has said, The woman shall compass the man; and the bridegroom makes two about her. The company in the next place scatter some grains of wheat upon the married couple, crying, Increase and multiply; the relations throw some pieces of money for the poor to scramble for. In some places they put, some time beforehand, barley in a pot full of earth, which is brought to the new married people, when it shoots, as a symbol of plenty: it was certainly a marriage ceremony for the bridegroom to take a cake of barley, and to break it between him and the bride, to intimate that they were to break bread and to live together in mutual society; which custom, they say, is alluded to by Hosea, when he says, that he bought a woman for a homer, and half a homer of barley.

Then the rabbi that officiates takes the vestment called the thaled, which hangs about the neck and shoulders of the bridegroom, and puts it upon the bride's head in imitation of the manner of Ruth's marriage, who said to Boaz, "Spread thy skirt over thine handmaid." The rabbi, the chanter of the synagogue, or even a relation takes a glass of wine, presents it to the bridegroom, blessing God for having created man and woman, forbidden incest, and ordained marriage. It is pretended that this form of benediction was given by Ezra, particularly for betrothing; however, as it was often repeated without scruple in this first ceremony, the modern rabbins never fail to repeat it in that of marriage. After he has drunk, he puts a ring without a stone upon the bride's finger, saying, "Behold, thou art my spouse, according to the rite of Moses and of Israel." There must be two or three witnesses when these words are pronounced, and they commonly choose rabbins, though this is not absolutely necessary. Wine is brought a second time in a new vessel, the mouth whereof is narrow, if it be a maid, and larger if it be a widow. They chant six benedictions, (says Mr. Basnage,) the husband drinks, and throws about the rest of the wine as a mark of joy and plenty. At the conclusion, it was anciently the custom for the father and mother and the kindred of the woman to pray to God that she might be fruitful, and that her posterity might prove victorious over their enemies. There was likewise a solemn benediction made, say the Jews, in the presence of ten grave persons at the least; and the blessing was pronounced by the eldest, which was understood as a ratification of what was agreed upon. Marriages were usually celebrated in the night, and were fixed to a certain day of the week; the fourth day of the week was appointed for a virgin, and for a widow the fifth. At the ceremony, an epithalamium was sung to musical instruments in praise of the bridegroom and bride. The woman, in token of her subjection, changed her name, and was called after her husband; for, to impose a name, was a sign of power and authority.

Plentiful entertainments or collations followed the ceremony, and it has been said (but I think without grounds) that they chose a governor of the feast of the sacerdotal race, who had the superintendency over the dishes and the wine, and obliged the guests to observe all the decorums which religion requires; yet there were persons appointed to break glass vessels in their wedding feasts, lest they should run into excess, for this gave them notice that they had drunk enough. The first mess that is served up to the bride is a hen with an egg; the hen is torn in pieces the very moment she has tasted of it, and the egg is thrown at the nose of a Christian, if there be any one there to see the ceremony: seven days was the nuptial solemnity to continue in ancient times; they could not shorten the days, as the Jewish doctors say, but they might lengthen them, as they did at the marriage of Tobias, when the wedding feast continued fourteen days, though according to custom, they were bound to keep but three, the woman being a widow. This feast was called the nuptial joy, with which no other was to be intermixed; all labor ceased as long as it continued; and there was no sign of mourning or sorrow to be seen. It was of old the custom to propose questions and riddles to be resolved, that the time might not be spent merely in dull eating and drinking, but that there might be something to exercise and whet the wits of the company; and because it was not the practice to feast without sacrificing, therefore it is probable that for the seven days, they offered sacrifices for the prosperity of the married couple.

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